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The Living Church.

A Weekly Record of its News, its Work, and its Thoug

Vol. XIII. No. 30. CHICAGO, SATURDAY, OCTOBER 25, 1890. Whole No. 625.

Rev R C Matlock 1924 Chestnut St 1890

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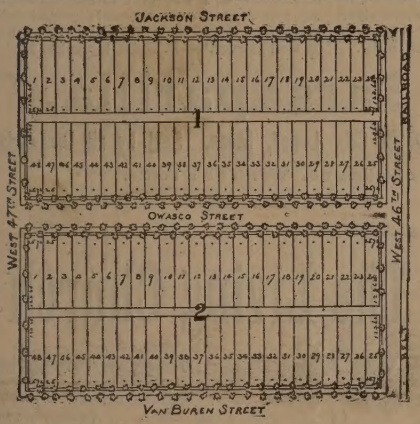

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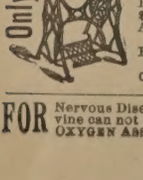

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"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever."—P. Dubé, Holyoke, Mass.

Ayer's Sarsaparilla,

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Who may be looking for a good safe investment, which will undoubtedly pay a handsome return in the course of a few months, as well as Chicago parties who may be considering the matter of building a home in a desirable suburb, should not overlook the advantages offered at GLEN ELLYN as announced in THE LIVING CHURCH of Oct. 4th. This attractive property will undoubtedly soon all be taken, and it should be borne in mind that the present low prices hold good only until Nov. 15th. The Rev. H. S. Harrison, the publisher of *The Advance*, Chicago, has examined this property and the advantages offered for a safe investment, and he fully endorses my statement regarding it. Purchasers at a distance may authorize him to make their selections, and the purchase money may be sent to him. Many investors in GLEN ELLYN lots have doubled their money during the past year. Unquestionably many will do the same thing during the coming year. The wonderful Glen Ellyn Springs; The Magnificent Hotel; The Rare Natural Beauty; The Charming Inland Lake; The nearness to Chicago; The many costly residences soon to be erected; The vast amount of money which is being spent to make this the leading summer resort of the West, all combine to make this the most desirable point for an investment. REMEMBER, I now offer choice of 1-2 acre lots at from $250 to $600. Plats and full information on application. FREE TRANSPORTATION to parties who wish to examine property.

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Fairhaven Land Company,

Fairhaven, Washington,

The Living Church.

SATURDAY, OCT. 25, 1890.

THERE SHALL BE LIGHT.

BY S. ELGAR BENET.

Whose are these words: "At eventide there
shall be light?"
I fain would know who spoke them, and to
whom.
For I, a simple soul, whose lagging loom
Of thought moves slow, as footsteps, fearful
in the night,

Have searched my slender store of learning,
caught from life,
And found them not, and yet, day after day,
It is, as if a well-known voice doth say:
"At eventide there shall be light—peace after
strife."

One night, without a church, I stood in storm
and rain,
And what, I know not, drew my eyes above
To where man's genius, prompted by a love
Of God, and a dead child, made radiance of
its pain.

Divin , the Christ stood out against dark seas
and skies,
Far, far beyond Him glowed a golden light,
To which His hand directed. All the night
Lost gloom, and rain, and darkness, there, be-
neath His eyes.

And softly, very softly, thro' the rain and cold,
Softly and sweetly, came the words anear,
As if an angel breathed them, sweet and clear:
And a new joy was mingled with the peace of
old.

I am not sure but so it came to me that night,
As to one feebly groping in the dark,
Finding and losing some elusive spark,
'Twas Christ who said: "At eventide there shall
be light."

BISHOP WILMER celebrated his golden wedding at Mobile, on the 6th inst. The diocese of Alabama presented him with a purse of $500 in gold, and the congregation of Christ church, with the sum of $75.

THE Bishop of Rochester (Dr. Thorold) has been translated to the see of Winchester, made vacant by the resignation of Dr. Harold Browne. This is a well-deserved promotion, for Bishop Thorold has been a hard-working and successful administrator of his diocese.

IN our last issue we gave a list of poems selected from our columns for publication in book-form. The editor invites suggestions as to the title best suited to the volume, and as to the addition of meritorious poems that by oversight may have been omitted. It will be necessary to send a copy of verses recommended for addition, or to name the issue in which they appeared. It is desirable to publish the names of all contributors, and it is hoped that these will be forwarded. The book will be supplied at cost to all contributors.

THE Rev. Sidney C. Partridge, writing from our Central China mission in Wuchang, as early as last June, in reference to the scheme of the A. M. C. S. in Brazil, said: "It is just what we anticipated would happen. These men, with all their zeal and sincerity, virtually yield the principle of all that is divine in the Church, for a temporary outward unity with Protestant missionaries. The like thing has been done over and over again, in other parts of the foreign field. Against this the Chinese Church League is a standing protest." Recent events give to these lines a deeper significance.

IN a charming pen-and-pencil article in the September number of *Scribner*, on Heligoland, written by Miss Cheney, we read of a new baptismal rite as follows: "In connection with the rite of infant Baptism, there is a time-honored ceremony peculiar to Heligoland. At the proper point in the morning service, a procession of children enters the church during the singing of a hymn, each bringing a mug of water and pouring it in turn into the ancient font at which the child is to receive admission into Christ's flock. Who shall say that the child who thus takes part in this ordinance is not kept in mind of the solemn vow, promise, and profession made in his own behalf? Just such little strands as this makes the cable which binds this people so closely together."

UNDER the heading, "A Practical Want of the Day," *The Record*, in a leading article on the 25th of July, writes: "We contend that not only on special occasions, but as a part of the regular weekly Sunday teaching, the duty of every member of the Church to do something towards promoting the cause of Christ in the world, and to train himself for so doing, should be plainly and persistently placed before our congregations. As a part of that duty we should mention the practice of systematic almsgiving. Surely, it may be replied, appeals for money are made to our people with sufficient frequency. Yes, undoubtedly their feelings are periodically worked upon. But that is a wholly different thing from instructing them in the principle which ought to underlie the giving of money, namely, the dedication to God of a tenth, or some other proportion, of our income. Had this been more regularly cultivated, almsgiving would have become, what in too many cases it is not now, a reasonable service."

AT the last meeting of the Board of Managers of Missions, communications were submitted from the U. S. Commissioner of Education, Washington, with regard to our Indian schools at Anvik and Point Hope, Alaska; from the commission on work among the colored people, sending a revised list of their appropriations and submitting their annual report, and from four of the bishops in the domestic field, with regard to the missionary work in their respective jurisdictions. In connection with the last-named the necessary action was taken. Letters were submitted from the Missionary Bishop of Shanghai, the Rev. E. H. Thomson, who is making arrangements to return to the field, and from Dr. Wm. A. Deas, resigning his position as missionary physician at Wuchang on account of impaired health. The Board had previously offered to extend Dr. Deas' leave of absence for six months, but he now explains that, while he still hopes to return to China at some future day, and do the work which awaits him there, he prefers to enter upon private practice meanwhile The resignation was accepted. The Rev. William H. Vibbert, D. D., of Philadelphia, was elected to membership in the board to fill the vacancy caused by the consecration of the present Assistant Bishop of California. Dr. Vibbert has since accepted this election.

MR. GAWIN KIRKHAM, secretary of the Open-air Mission, writing to a contemporary, says: "On July 11th last, I met in the grounds of Chillingham Castle, Northumberland, where a bazaar was being held for the Bethnal-green Hospital, the Rev. Joseph Hudson, M. A., vicar of the parish of Chillingham. Having met him there seven years ago, and knowing that he was then considered a very old man, I said: 'I was afraid to ask for you, sir, as I made sure you had been gathered home by this time.' Resting on his stick, he replied in a clear, animated voice: 'Oh, dear no, I'm quite fresh yet; and if I'm spared till the 5th of next January, I shall begin my 99th year. But I still read prayers and preach, and my people say they hear me very well.' On the following Sunday morning I walked with him from the vicarage to the church. He showed me to a seat, and, having robed, he read the service and lessons without glasses and without a mistake! His grandson, who is his curate, preached the sermon; but I was told that this venerable man preaches about once in six weeks. I see by Bosworth's 'Clerical Guide' that he was ordained priest in 1817, that is 73 years ago. I should like to know if he is not the oldest clergyman?"

THE restoration of the parish church of Marsworth, a village near Tring, has been accomplished under extraordinary circumstances. The Rev. F.W. Ragg was appointed to the vicarage in 1880, when, notwithstanding some partial works which had been executed, he found the principal parts of the church, the windows, walls, buttresses, roof, and tower itself, in a very unsound state. About £200 was subscribed towards the restoration; but, although this was altogether inadequate, Mr. Ragg set to work himself as an ordinary mason, and with the aid of one worker in stone, and a few farm laborers, who voluntarily assisted, he accomplished all that could, under the conditions, be done. With this help alone he restored the windows, took down the dangerous buttresses and rebuilt them, made good the south wall, and with the aid of a carpenter, raised the roof of the nave. He then had no funds left wherewith to pay the mason and carpenter for further services, but he kept on with the work, completing buttresses and walls, building a parapet, refacing the tower, cutting and erecting a chancel arch, etc. Then an attack of rheumatic fever, due to exposure when working, disabled the energetic clergyman, but on his recovery, he put in several windows and completed other work. It is now proposed, as a memorial of Mr. Ragg's singular and effective enterprise, to fill in at least the east window with stained glass. Mr. Ragg is a Cambridge man, having taken the degree of M. A. at Trinity College.

THE BROTHERHOOD OF ST. ANDREW.

FIFTH ANNUAL CONVENTION.

This convention was held in Grace church, Philadelphia, during last week. It was opened with the Holy Communion, the Bishop of Pennsylvania being the celebrant. The charge to the brotherhood was delivered by the Bishop of New York, who began it with the apostolic salutation to St. Timothy, of grace, peace, and mercy from God the Father and Christ Jesus our Lord. He touchingly referred in opening to the kind hospitality of the people of Philadelphia in providing for so large a number of deputies, and said that in delivering this charge, it was natural that he should revert to the words of St. Paul in his second epistle to Timothy, iv: 1, "I charge thee therefore before God and the Lord Jesus Christ Who shall judge the quick and the dead, at his appearing and kingdom, preach the Word; be instant in season, out of season." But he would rather turn to the original, where the idea of *testifying* is found, showing that he would have the young apostle bear witness to the most important of all things, namely, to preach the Word. He urged that the office of Christian discipleship in the world was calling young men not to outward things but to higher things, and that the office of the Church of Christ was to bear witness to Christ, to quicken and plant character, to bear witness to the power of the love of Christ. He thanked God for the rise and growth of the brotherhood. He spoke of the three great bodies in the Church: the General Convention as representing the legislative life of the Church, the Church Congress as representing the intellectual or speculative life of the Church, and the Brotherhood of St. Andrew as the youngest of all, which represented the sympathy of the Church of Christ, which was not to be too much concerned about plans, etc., but that they use the mighty power of sympathy.

After the service the members went to St. George's Hall, where the convention was opened by singing the first verse of hymn 232, and prayer by the Rev. J. Williams of St. Barnabas' church, Omaha. The convention was called to order by Mr. James L. Houghteling, and Mr. John M. Smedes of Christ church, Cincinnati, was elected temporary chairman, and Mr. Douglas Robert, of the church of the Holy Communion, St. Louis, temporary secretary. Mr. Charles Heath, of Toronto, Canada, and Mr. F. Du Moulan who spoke of the thirty chapters in Canada and their work, and Mr. R. E. Hicks, were most cordially received as deputies from the Canadian Church, at the opening of the afternoon session. The committee on credentials reported that 142 chapters were represented by 180 delegates and 61 alternates.

Upon the recommendation of the committee on nomination the following officers were unanimously elected: *President*, John E. Baird of Philadelphia; *first vice-president*, H. A. Sill, of New York; *second vice-President*, Chas.

E. Royer, of San Francisco; *third vice-president*, William Aikman, of Detroit; *secretary*, M. S. Southworth, of Springfield, Mass.; *assistant secretary*, N. Sturgis of Chicago.

Mr. James L. Houghteling presented and read the annual report to the council of the Brotherhood, from which we quote as follows:

"The growth of the Brotherhood of St. Andrew during the past year has been threefold; in size, in quality, and in influence in the Church. For this we thank God and take courage. But the Brotherhood has now come to man's estate, and the full responsibilities of size and character and influence are laid upon it. The momentous question confronts it: Will it fulfil the promise of its youth, and stand strongly and fearlessly for God and fellow-man, or will its vigor be tainted by the malaria of conventional Christianity, its strength be fettered by the entanglements of society and self, and its weapons dulled or captured by the enemies of the Faith?

"In order that we may realize the crisis which is upon us, let us consider the successes and failures of the brotherhood.

"In the first place it has succeeded in the way of constant growth. In 1886 it had 36 chapters and 600 members; in 1887 it had 115 chapters and 2,300 members; in 1888 it had 206 chapters and 3,760 members; in 1889 it had 312 chapters and 4,500 members; in 1890 it had 433 chapters and 6,500 members.

"It has spread throughout the Church in the United States, and the new 'Brotherhood of St. Andrew in the Church of England, in Canada," whose commissioners and delegates are the guests of this convention, already numbers about 30 chapters.

"Then again it has succeeded in the way of a constant advance toward the realization of its own standard, 'the spread of Christ's Kingdom.' It is more and more borne in upon the members that theirs is a holy cause, and that it must be fought for.

"Finally, it has succeeded in impressing its ideal of life and service on the hearts and consciences of loyal Churchmen to an extent which, we think, is quite unrecognized by most of them. Its bold proclamation that the Church's mission is nothing less than, as Christ's Body, to do Christ's work, and to bring the whole world unto reconciliation with the Father, has, we think, done far more good in stirring the hearts of the men of the Church to a perception of this foundation fact, than the shortcomings of its members have done harm. If the brotherhood should die to-day we believe that this one fruit of its existence would be its justification. * * *

"But what shall we say of our failures, the dead and buried chapters, and those which have a name to live and are dead? Many of them were misbegotten, and many have fallen asleep. Many have been started because the brotherhood was the fashion, the last new thing. Many have done nothing because after the first good-natured impulse, the members had not the pluck to fight nor the energy to work. And the whole order is weakened and limited in character and effectiveness by the lack of simple faith in God and simple love for fellow-man. * * * The enlargement of our successes and the remedy for our failures lie in bringing profession and practice nearer and nearer together—and this means stern and unsparing self-sacrifice and consecration. It means that loyalty to our King and His Kingdom must be absolutely first in our hearts. Put this principle into practice, and glorious conquests lie before every chapter, every member.

"This enlistment without reserve will give us what we lack unto true and perfect success. It will give us true men in all parts of the service. It will give us officers who will give their whole time and energy to the upbuilding of our work in visitation among the chapters for counsel and help, and in the administration of the work committed to the council, and to the local assemblies. It will give us men ready to leave all and to go and live among the poor, and those estranged from God, and to minister to them. It will give us men who will give all their time, except that taken for bread-winning, to like service. It will give us men who will deem themselves but stewards of the gifts which have been bestowed upon them, and who will give their talent, time, and money, for the spread of Christ's Kingdom.

"We submit these conclusions, based upon the experience of the past year, to the brotherhood, and bespeak for them careful consideration; and we would recommend certain things as helps in the way of realizing our ideal. We recommend a practical limitation of membership to men who, realizing the object of the brotherhood, steadfastly purpose, by God's assistance, in the loyal fulfilment of the rules of prayer and service, to promote it. We recommend that in the administration of councils and chapters those regular and systematic methods which, having become the means of success in all secular enterprises, have come to be called "business methods," be applied and adhered to. Irregularity and waste is not less ruinous in our enterprise than in secular business. We recommend that prayer, the regular reception of the Holy Sacrament, and devout and faithful study of God's Word, be made the foundations of all individual and chapter work. * * * We recommend that the enlistment and training of boys be one of the first works of the brotherhood; and that the convention carefully consider the experimental work done by several chapters, and determine what steps can be taken to establish the junior order of 'Cadets of St. Andrew.'"

The Rev. Floyd W. Tomkins, of Hartford, Conn., was called to the chair, to preside at the afternoon conference. The first paper was by Mr. Henry A. Sill, of St. Chrysostom's, New York, which was on "The Conflict of Interests in a Young Man's Life." He said that the conflict was a good thing, out of which shall come strength both for ourselves and for those around us. We want to be strong in body and mind, and also morally. Self-sacrifice is the law of life; that when men are called to make sacrifices they generally cut off the Church first. If the conflict is between self and the Church, give up self. The conflict calls out all that is good in man. There ought to be a complete consecration to God. Every one has some specialty; may ours not be some special call to work in the Church for Christ. We are to be equal to the occasion that calls us. We are to devote ourselves to the Church, but nothing short of an entire consecration will satisfy and settle the conflict.

The Rev. Mr. Tayler, of California, spoke of the relation of young men to secret societies; that the claims of the Church are paramount. Mr. James L. Houghteling, of Chicago, said the question comes home to each one of us, and that it must be the question of our lives if they are to be worth anything. What is the motive of my life? Is it loyalty to Christ? The Rev. C. F. Miel of San Francisco, Mr. Addison of Beverly, Mass., the Rev. John Williams of Omaha, Mr. John Locke of Chicago, and the Rev. R. W. Barnwell of Louisville, Ky., also spoke on the subject.

Mr. William C. Sturgis, of Boston, read the second paper, on "Sacrifice and Consecration." He said that sacrifice was a fundamental axiom of the Christian life that admits of no discussion. He figured Christ's life from the manger to the cross as one of sacrifice, and yet this it was that is conquering the world. God calls men to a life of self-sacrifice, and that by this the dark places of the earth shall be made bright. We are fallen in sad times but the remedy is at hand. We need to apply the secret which strengthened those who have gone before, which is contained in the two words, self-sacrifice and self-consecration. God has set his seal upon us, we are therefore no longer our own but at all times His; we are to be at His command, and when He calls the call will be clear. He has a special work for us, and He will not allow us to stumble into it. It rests between God and every man, but every man must implicitly follow Him with a devoted heart.

The large church, as well as the hall, was crowded by delegates from all parts of the United States, the delegation from California being particularly strong in numbers. It was a noble and inspiring sight to see so many young men, and to hear their hearty voices in the responses and Creed, as well as the singing; particularly so when we remember that they represented a principle, and were but the few of the thousands bound together in the same grand work.

A public service of the brotherhood was held in St. James' church on Thursday evening, when the church was crowded. Bishop Whitaker made an address of welcome and said that the Brotherhood of St. Andrew was pursuing its ends by wise and Christian methods, that the purpose was a noble one, and the ends commendable, and that the closer that men come into relation to Christ the greater will be their power over others. He said that the topic to be discussed was "The Brotherhood Idea." The Rev. Floyd W. Tomkins, Jr., spoke of our being "sons of one Father," that it was the desire of our hearts to know God better. The idea of the son is dependency; of the father, strength. Our first thought of the father is love and as the idea of parentage is eternal, we cannot conceive of a time when we can forget father or mother, nor fail to know what a loving service is. The Rev. J. O. S. Huntington spoke of our being citizens of one kingdom; we cannot do our duty to the State unless we assert our citizenship of the great State above.

Friday morning was given up to a conference on 'Laymen in Community," at which the Rev. J. O. S. Huntington presided, and made the opening address, in the course of which he said that this was a conference of religious laymen in relation to a life of consecration, and men in groups for definite work. It was not to be a discussion of details. What is wanted is the motive power and ideas; the idea of continuity of work, of having a domicile which should be a centre. It does not imply a Religious life. It must be on brotherhood lines, but not a system that leaves God out of sight. They must come together in the name of Jesus Christ. It ought to hold the closest relationship to the chapter and general council of the brotherhood. The work must be contributive to the Church to which it should lead men. There must be a great deal of surrender to accomplish its work which must be done in the spirit of the Master. Men are tired of individualism, they want brotherhood, they long to get unity in Christ.

A number of others spoke, from whose words were gotten the ideas that those who form such communities must be men who have felt the call; that whether it be a good thing for the brotherhood, the brotherhood must determine for itself; that it has done good, sons have been given to such communities, men have put themselves under their care, and they have added to the clergy of the Church. The matter must be passed upon by the individual conscience; men must grow into such a life through the brotherhood; we must be brothers not only in name but in home; it would be well to have a brotherhood house in every city; young men now in boarding-houses might form such communities. They must be the right hand of the clergy; an auxiliary to the parish and report to the rector, that the work may also be under the direction of the city mission or the bishop. A man does his work better where he has others to work with him; that the community would be a strengthening of the Brotherhood of St. Andrew. The only way to reach men is for men to meet men; that their fight is against the saloon. Each community must adopt its own rules. In them there will be three classes of men, those who can pray; those who can work; and those who can contribute of their means. The aim must be simple; men must go into the degraded districts simply to live, which will do good. There is a great power in the example of living true Anglo-Saxon lives. The Church is in its members who carry the Church with them. Men must be consecrated and wait for the opportunities which are sure to come.

The Rev. A. C. A. Hall, in closing the morning conference, at the request of the chairman, said that this was not the first time or country in which this had been tried. That there had been some failures and that they were chiefly from over-organization. That those who formed them should be content to be laymen, not depend on charity; they ought to earn their own living, to be laymen among laymen. This is one of the two cautions which experience had taught. The second is to be very suspicious of over-organization from the outside. The members should be given as free a hand as possible, but be in touch with the clergy and bishop; to stand on their feet, to do their work in their own way, and then the best methods would crystalize into rules. The conference was continued in the afternoon with a number of speakers.

At the business meeting, the constitution was changed in such a way as to leave the General Council the power to decide where the headquarters shall be. A communication from the clergy of St. Louis asking the convention to meet there next year, which had the endorsement of the Bishop of Missouri, was received. The constitution was amended so that each chapter shall have one delegate to the annual convention and one additional deputy for every ten members in good standing.

A conference on the work among the colored people was held, at which the Ven. Archdeacon Moran, of Annapolis, presided, and said that he wished to call the attention of the brotherhood to what had been done in Maryland in the way of establishing training schools so that while the training should be religious it should also be practical; that they want to create character without undue excitement; that men are wanted and that the Church alone can elevate the colored man. Others showed what was being done throughout the South for the colored race. In the course of the discussion, the strongest possible words came from the white clergy of the South in behalf of the colored clergy and the high standard of their work. This conference was continued on Saturday, when a committee was appointed which drafted the following memorial that was presented to the convention:

This conference being impressed with the fact that the most important missionary work of the Church to-day in the United States, is that amongst the colored people, begs, therefore, to suggest that the chapters of the Brotherhood of St. Andrew near a colored population shall endeavor to conduct mission services for these people and aid in the organization of colored chapters.

At 10 o'clock, Saturday morning, Mr. J. L. Houghteling taught a model Bible class, which was formed of a large number of the members of the convention, who were strongly impressed with his plain, straightforward, practical, manner of handling the lesson. He urged the having of a key text; that the teachers should indicate the line of thought which the consideration of the lesson should take; that no attempt be made to teach what the teacher does not know himself, that he does not attempt to soar to heights upon which he has not walked.

This was followed by a conference on the work of the chapters. The earnest desire was how to reach men, that some practical methods should be given. It was shown that in some cases the best results were obtained from brief meetings from which the members were sent out to do a definite work; that mere formal meetings could do but little good; great tact was needed in approaching young men; all men should be looked upon as members of the Church, no matter how far they had strayed, and that they should be welcomed as one who had wandered away would be to his mother's home; the best results could only be obtained by living out the rules of prayer and service; each one should do the work before him and the problem will be solved; each should put himself in touch with his rector and pray for the sanctification of men.

At the business meeting, which was called to order at noon by the president of the convention, the Bishop of Delaware was called upon, when he said that he had come to learn what were the objects and aims of the members of the convention. He could but acknowledge the stimulus and aid he had received from the Brotherhood of St. Andrew, and said that those present had his deepest sympathies in all their labors.

It was resolved that the sixth annual convention of the Brotherhood of St. Andrew meet in St. Louis at such time as the General Council shall decide.

A concordat expressing unity and fraternal co-operation between the two organizations of the Brotherhood in the United States and Canada was unanimously ratified by the convention.

On motion of Mr. James L. Houghteling, of Chicago, it was resolved that a committee of five be appointed on the functions and organization of local councils, to report to the next annual convention.

The committee on nomination of the General Council presented the following names which were unanimously elected:

JAMES L. HOUGHTELING, *President.*
CHAS. JAS. WILLS, *vice-President.*

WM. G. MATHER.	JOHN M. SMEDES.
W. R. STIRLING.	JOHN M. LOCKE.
HENRY A. SILL.	HECTOR BAXTER.
WM. C. STURGIS.	ELBERT B. MANN.
DOUGLAS W. ROBERT.	CHAS. S. MARTIN.
EDMUND S. RUFFIN.	CHAS. E. ROYER.
G. HARRY DAVIS.	H. F. WOODWARD.
GEORGE C. THOMAS.	J. M. PAGE.
W. O. GARRISON.	JOHN. E. BAIRD.

The committee on credentials presented its final report in which it stated that there were 175 chapters present at the convention, 314 delegates, and 70 alternates, beside a large number of visitors.

It was left with the General Council to appoint a committee to consult with the joint diocesan committee on the matter of a scheme of Bible class lessons.

A conference was held on "The Social Crisis," which was opened by Mr. Herbert Welsh of Philadelphia, who said that the separation of the Church and the State makes necessary a more imperative and vital union with God. The separation from God will bring about the downfall of society; the moral bond is the practical basis of civil life; if the moral principle is thrown down in any department it is thrown down in all. What man has a right to say that there is a point to which the golden rule does not reach. Whatever is done for the State is done for Christ. We are to protest against all immorality in the conduct of civil affairs. The Church has a right to place her ethics in the face of a State that has been false; she has sanctified the whole of human relations.

Prof. Richard T. Ely, of John Hopkins University, read a carefully prepared paper. He said that a tide in the affairs of men is a crisis; that we are in the period of the greatest crisis. There is a deep stirring of the masses, a social re-construction which is economic in its nature, world-wide in its reach, international and cosmopolitan. The workingmen of all nations are alive. There is a longing for peace, arbitration, and harmonious co-operation. It is doubtful if any nation has contributed as much to social questions as the United States. There is a religious restlessness in the times. Christian men are bringing their influence to bear upon these issues and are influencing them. This crisis is the Church's unparalelled opportunity. The Church lost her leadership because she preached only half the Gospel, she is to preach the whole—a manly gospel and lead men back to as well as forward to Christ. That nation which seeks God and His righteousness shall have all things added to it as much as the individual who does so.

After the singing of the *Gloria in Excelsis*, and prayer, the president declared the business sessions of the convention adjourned.

The following four services were held on Friday evening, with the indicated topics and speakers. They were all well attended:

A.—"Christian Manhood," Holy Apostles', 21st and Christian streets.
(*a*) "In the Home," Geo. C. Thomas, Holy Apostles, Philadelphia.
(*b*) "In the State," Hon. Seth Low, President of Columbia College, New York.
(*c*) "In the Church," Rev. T. N. Morrison, Epiphany, Chicago.

B.—"Power for Service," St. Luke's, Germantown.
(*a*) "Loyalty," G. H. Davis, St. Luke's, Germantown.
(*b*) "Obedience," Rev. W. H. Vibbert, D. D., St. Peter's, Philadelphia.
(*c*) "Power from on High," Rev. Lindsay Parker, D. D., St. Peter's, Brooklyn.

C.—"The Work of the Brotherhood," church of the Incarnation, Broad and Jefferson streets.
(*a*) "The Need of the Work," Rev. Y. Peyton Morgan, Trinity, Cleveland.
(*b*) "The Call for Workers," Chas. James Wills, St. George's, New York.
(*c*) "Sympathy and Support," Rev. H. A. Adams, St. Paul's, Buffalo.

D.—"Power for Service," St. Mary's, West Philadelphia, 39th and Locust streets.
(*a*) "Loyalty," James M. Page, St. Michael's, Germantown.
(*b*) "Obedience," Rev. A. C. A. Hall, S. S. J. E., St. John the Evangelist's, Boston.
(*c*) "Power from on High," Rev. Geo. H. Kinsolving, Epiphany, Philadelphia.

On Saturday evening there was an enthusiastic reception given to the members of the convention, at the Academy of Fine Arts, to which all the male officers and teachers, and the members of the Bible classes of Philadelphia, were invited, by the executive committee of the Sunday School Association of the diocese of Pennsylvania. The rich feast of music and art was properly deemed a more fitting ending of the work of the week than any collation could possibly be. Mr. George C. Thomas welcomed the guests; other addresses were made by the president of the General Council, James L. Houghteling, Chas. J. Wills, Harry A. Sill, C. S. Martin, and F. Du Moulan, of Canada. During the evening fine music was given by the Germania Orchestra.

The anniversary service was held on Sunday morning last at St. Luke's church, previous to which the members of the convention assembled in the Sunday school room, and were addressed by G. Harry Davis, of St. Luke's church, Germantown. They then marched into the church. In the Holy Communion the Bishop of Maine was the Celebrant, the Assistant-Bishop of Central Pennsylvania preaching the sermon. He took as his text the closing words of St. Matthew xx: 22, "We are able." It was a strong plea for enthusiasm in Christian work. If we are true Christians we are filled with enthusiasm, and all our efforts are put into our work. No person ever attained a high standard of morals or religion who did not long for it, work for it. Ours must be a reasonable belief. The best means of reaching men is by the example of our lives. He spoke of the great work the members of the Brotherhood of St. Andrew were doing by going in the spirit of meekness and humility to the lower classes in our large cities. The Church must make a business of religion if it expects to win to it men who make religion a business. "You are a great body in the Church; put your soul into the work and you will accomplish much good." A number of special meetings of the Philadelphia chapters were held in the afternoon.

The farewell service was in the evening at the church of the Epiphany. The first address was by the Rev. S. D. McConnell, D.D., who said the Church wants young men at work. Who will believe an organization in decadence which displays such abundance of hope and strength? He referred to the young men who enlisted during our late war, and said: "Your task is a greater one, it is a battle for the religion of Christ. Your mission is not to be preachers. It is for each individual to go and bring another individual to Christ." He also urged them not to look for picturesque work. Other addresses were made by Wm. C. Sturgis, of Boston; Charles Jas. Wills, of New York, and the Rev. H. A. Adams, of Buffalo. G. Harry Davis, in behalf of the members of the Brotherhood in Philadelphia, bade the delegates farewell.

The Rev. J. O. S. Huntington, who has been enthusiastically received wherever he has appeared, preached on Sunday evening at the memorial church of the Holy Comforter. His words were sharp and clear, carrying conviction to every heart. He said ere a man be a saint, he must first be a man. Jesus laid out His plans like a strategist and carried them out with the skill of a great general. His was a ministry of tremendous energy. He referred to Jesus sending His Apostles and the other 70 ahead of Himself under strict orders, so every soldier in Christ's army must learn obedience, "The command to the clergy is to go into all the world, and He says it to you, my brethren of St. Andrew's." He said the time had come when the Catholic Christian has *got* to take an active interest in the national life. It is impossible to draw a sharp line between the nation and the Church.

CANADA.

One of the interesting events of last month was the meeting of the Board of Domestic and Foreign Missions in Kingston, diocese of Ontario. This was the regular half-yearly meeting, and was held on the 9th. It will long be remembered, because it was the first occasion when the Board was able to engage a missionary of its own to do foreign work. A resolution was passed providing that foreign missions should include mission work among pagans resident in Canada other than the aboriginal people, the object being to include the Chinese settlers in British Columbia; $5,000 was voted for this purpose. The year's collections in money and clothing from the Woman's Auxiliary, which were given in the treasurer's report, amount to $29,124, against $20,889 last year. The next meeting of the Board will be in London, diocese of Huron, in the spring.

St. Peter's church, Brockville, diocese of Ontario, has been improved by the gift of a fine oriel window. The ceremony of the benediction took place after the third collect at Evensong. Some interesting items, showing the progress of the diocese, occur in the journal of the 28th synod just published. St. George's, Kingston, the oldest parish, was organized in 1785. It is curious to hear that from 1787 to 1793 the diocese of Ontario formed part of that of Nova Scotia, and for nearly 50 years afterwards, part of that of Quebec. The diocese has had an independent existence since the date of the consecration of Bishop Lewis, the present Bishop, in 1862. In that period 64 new parishes or missions have been formed. It is at present divided into two archdeaconries, Kingston and Ottawa, and 15 rural deaneries. The Sunday schools of the diocese contain nearly 7,000 scholars.

The Bishop of Huron returned from his summer trip to Banff at the end of last month. He preached in Christ church, London, on the 28th. Special services were held on the same day in Trinity church, Galt, in the same diocese, to commemorate the jubilee year of the parish. A handsome brass tablet has lately been brought from England in this connection, and placed upon the chancel wall, in memory of Dean Boomer, who was first rector of Trinity church, and retained that position for 33 years. The annual Thanksgiving services have been held in many of the churches in Huron diocese.

The music at the church of St. Mary Magdalene, Toronto, on the occasion of the Harvest Festival services, was unusually fine, the choir being assisted by the choirs of four of the city churches at Evensong. The death of Mr. Peter Jacobs, of the Ojibway tribe, at the age of 82, took place at Rama, on the 4th. He spoke English fluently, and was formerly a missionary in the North-west. He was quite a traveller, having visited England twice. One of his sons, the Rev. John Jacobs, is the missionary at Walpole Island. A new Church of England mission has been established at West Toronto Junction.

The improvements in St. George's church, Guelph, diocese of Niagara, have been well carried out, and add much to the beauty of the structure. The Bishop was to preach in St. George's on the evening of the 12th, and hold a Confirmation in St. James' parish in the morning. It is proposed to hold local examinations for Sunday school teachers and scholars throughout the diocese of Niagara, at the beginning of Advent in each year. Bishop Ridley College, St. Catherine's, in this diocese, opened well in the autumn. There are 75 on the roll. The jubilee of the parish at Port Dalhousie was celebrated by special services recently.

The Bishop of Quebec held a Confirmation service at Megantic, in his diocese, on Sunday, Oct. 5th. The formal opening of Bishop's College, and Bishop's College School, Lennoxville, took place on the 30th. The two institutions have begun with a total of 163, of which 140 are boarders. The numbers in the school have been steadily advancing every year since 1885. The college has been very full for two years now, but the Divinity House will soon be built, which will give room for more students. A parsonage is building for St. George's church, Windsor Mills, in the diocese of Quebec, and the little mission church at Hardwood Hill has been completed, though still needing organ, font, and bell.

The foundation stone of the new Anglican church at Port Mulgrave, diocese of Nova Scotia, was laid a few weeks ago. The old church has become quite inadequate for the needs of the congregation, and was much out of repair, having been built 70 years ago. A letter was received from an old lady stating that she was the oldest member, and the first confirmed in the old church. This letter was placed with a coin of the present year and a local paper, under the foundation stone of the new church.

A large public meeting on behalf of Home Missions in the diocese of Fredericton, was arranged to take place at Sussex, on the 22nd, the Bishop-coadjutor, Sir L. Tilley, and others, taking part. The venerable Metropolitan visited Woodstock in the middle of last month, and confirmed 28 candidates.

Much regret is expressed at the necessity which the Rev. Mr. Wilson has announced he is under, of partially closing for the winter the old Shingwauk Home for Indian boys. Want of funds to carry on the work has unhappily obliged this step to be taken. This Home is situated in the diocese of Algoma.

The first branch of the Brotherhood of St. Andrew, in Montreal, was formed on the 2nd, in connection with St. Thomas' church, when 14 were admitted to the society. The St. Andrew's Brotherhood is taking root in Canada in many places. The Rev. G. O. Troop, of St. Martin's, Montreal, is about to found a branch in connection with his church. An interesting service took place in Christ church cathedral, Montreal, lately, when the Rev. Mr. Chamberlain, of New York, who is a worker in deaf-mute mission work with the Rev. Dr. Gallaudet, preached. The pupils from the Mackay Deaf and Dumb Institute were present, and the Litany, with which the service was commenced, was interpreted in the sign language, as were also the hymns sung.

It has been determined that the presentation to the Bishop of Montreal on the completion of the 50th year of his ministry, shall take the form of a purse of money. The list of subjects of papers to be read before the diocesan board of the Woman's Auxiliary during the coming winter, is now published.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The trustees of St. Luke's Hospital held their 27th annual meeting on St. Luke's Day, in the chapel of the hospital. Reports were made by the superintendent of the hospital, Dr. J. H. Erhendge, head of the Medical Board; the Rev. Percival McIntire chaplain; N. K. Fairbanks, treasurer, and Dr. Clinton Locke, president of the Board of Trustees. The report of the trustees show that 1,050 patients were taken care of in the hospital this year, against 817 last, and 3,080 patients in the dispensary, against 2,360 last year. All this increase has been made at slight additional expense. The debt has been decreased $2,000, making it now $20,000. A new addition has been built

costing $50,000, and furnished by a subscription of $4,500, raised in ten days. The rumor to the effect that the hospital no longer took free patients, which had been spread abroad by ignorant persons, was corrected by the board. The hospital could only accommodate 100 persons, although in a short time this will be increased to 160. The training school has proved a great success. Endowments amounting to nearly $50,000 have been made, and the money will undoubtedly be paid in during the year. The treasurer's report, read by Col. H. A. Wheeler, showed the receipts to have been $190,959, and the expenses $187,920, leaving a balance on hand of $3 425. The following were elected trustees: The Rev. Clinton Locke, J. W. Doane, N. K. Fairbank, Chas. W. Brega, I. K. Hamilton, H. E. Sargent, Arthur Ryerson, Norman Fay, H. A. Wheeler, Charles F. Elmes, Charles Felton, and Walter C. Larned.

A special service for the members of the Guild of the Iron Cross in Chicago and vicinity, was held in the cathedral Monday evening, Oct. 13th. Although the weather was very unfavorable, there was a goodly attendance of men and boys, to whom only the meeting was open. The service was sung by the Rev. Luther Pardee and the full cathedral choir. The Rev. C. N.Field, chaplain-general of the Guild, made a telling address, setting forth the purposes of the organization and earnestly exhorting all members faithfully to keep the vows which they had taken, He expressed his desire not so much for an increase in the numbers as for the deepening of the spiritual life in the individual members of the Guild In his estimation, the usefulness of the Guild will be increased far more rapidly by the devout lives of a few than by the professions of many. The chaplain's earnest words fell upon attentive ears and must be productive of much good. The Rev. Canon Knowles sang the closing collects and gave the benediction.

On Tuesday evening, the cathedral chapter of the Guild gave a reception to the members of the cathedral congregation and friends, which was very largely attended. The evening was spent delightfully, and all left hoping that there might be many another such an opportunity given for them to meet in social intercourse.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Rev. Henry Mottet, rector of the church of the Holy Communion, sailed for Europe on Tuesday, Oct. 14th, and is to be back again on the 31st. His object is to get the invigorating and tonic effects of a sea voyage. He was to have gone in the early summer, but his plans were disarranged by being deprived of his assistant, the Rev. Mr. Everts, who accepted the rectorship of Zion church, Wappingers Falls.

The University of King's College, Windsor, Nova Scotia, has conferred the title of D. D., upon the Rev. D. Parker Morgan, the rector of the church of the Heavenly Rest. More recently the Rev. E. B. Hamilton, of St. George's, Detroit, Michigan, has been made Mr. Morgan's assistant. He preached in the church on Sunday, Oct. 19th.

The Rev. I. Newton Stanger has accepted an invitation to preach at one of the services in the new St. Andrew's church, to be occupied on St. Andrew's Day, Sunday, November 30. The two churches are but a few blocks apart, Holy Trinity being on 122nd st., and St. Andrew's on 127th st. Connected with Holy Trinity is a fine choir of mixed voices, which, though not vested, wears a uniform costume. What is unusual, is that all are communicants of the Church. Connected with the church is a choir guild for the study of Church music. The efficient organist and choir-master, F. T. Southwick, assisted by some of the best artists, will give in the church, on Oct. 27th, and Nov. 24th, two organ recitals. Holy Trinity has made remarkable progress in the three years since Dr. Stanger became rector, the communicants having increased from 813 to 1,107, and the income from $18,264 to $30,901. The latter sum did not include the bequest of $5,000, for the summer home, and other sums, which would make the total for 1890 to be $37,500. In the summer was spent over $1,500 in caring for 203 children. In raising so much money there has been no resort to fairs or entertainments of any kind.

There is, perhaps, no clergyman in New York who is more instant in season and out of season, than the rector of the church of the Transfiguration. In contrast with those who take a two and three months' vacation, Dr. Houghton stands to his post straight through the year, taking no vacation winter or summer. More than that, probably no rector in the city comes in contact with more dreadful cases of distress and wretchedness, and does what is possible to relieve them. Such fidelity and self-forgettulness, especially in caring for the lost sheep of the house of Israel, is what might not be expected of the rector of "the little church around the corner," but could be abundantly testified to. Connected with the church is a chapel on the west side of town, whose parish limits extend from the Central Park to the Hudson River. The minister in charge is the Rev. E. C. Houghton, Dr. Houghton's assistant.

The Rev. Dr. Newland Maynard, who goes abroad every summer, will begin a course of ten illustrated matinee lectures in Chickering Hall. The first lecture will be given on Oct. 29 h, his subject being "Jerusalem and the Holy Land." The course will be continued till May, and will include such subjects as "The South of France," "Paris, Past and Present," "Rome, the Eternal City," "London," "Norway and Sweden," etc. Dr. Maynard is a member of the Historical Society of Great Britain. He preached at the church of the Archangel on Sunday, Oct. 19th.

At the mass meeting held at Cooper Union in the week previous, under the auspices of the Municipal League, Dr. Greer made a most effective speech, and is easily proving himself as the most eloquent preacher, and, perhaps, also the most eloquent platform speaker, in New York. One of his telling points was that as in ancient Athens, so now, the test of a good man was being a good citizen.

GENERAL THEOLOGICAL SEMINARY.—On the Eve of All Saints', Friday, Oct. 31st, the Matriculation service will occur. The day will also be kept in commemoration of all departed benefactors and founders of the seminary. Garrett's Communion Office in F will be sung, and an address by the Bishop of Delaware will be delivered. After the service a lunch will be served in the library to all the newly-matriculated students and visitors.

The Rev. H. G. Batterson, D. D., has recently made a gift to the seminary chapel of a full set of the third edition of his "Manual of Plain Song for the American Church."

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The third annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. Peter's church, Smyrna, on Thursday, Oct. 9th. The services began with the Communion office, the Bishop being the celebrant. The sermon was preached by the Rev. James P. Hawkes, of St. Mary's church, West Philadelphia. The Bishop made the opening address, and Miss Julia C. Emery of New York, made a brief address setting forth the wants of the Church in all parts of the world. The delegates and clergy were very hospitably entertained at lunch by the parish, in the chapel. The annual business meeting occurred in the afternoon, the Bishop in the chair. After a short service, the president, Mr. T. G. Littell, made a brief address, followed by an admirable report by the secretary, Mrs. Chas. L. McIlvaine, setting forth the successful year of the auxiliary, which has been planted in 28 parishes. The offerings for the past year have been 24 missionary boxes and packages, valued at $871.29, to which should be added cash to the amount of $823.79. The treasurer's report showed receipts of upwards of $1700, being in advance of those of last year. Reports were then read from the Junior Auxiliary, the Mexican League, the Girls' Friendly, and other branches of the work. Miss J C. Emery urged the members of the auxiliary to effect an insurance on the life of a foreign missionary, in place of sending out a box; also to pay $50 per annum towards the salary of Miss Gueppe, a lady missionary who has just sailed for Japan. Miss Lillie R. Jacobs of Bridgeville, gave a very interesting account of the proposed St. Mary's chapel, to be erected there in memory of the late Bishop Lee, and the offerings taken at the afternoon session will be devoted to the building fund of that chapel. Miss Jacobs is a novitiate in the order of Deaconesses. The officers elected to serve for the ensuing year were as follows: President, Mrs. T. G. Littell; secretary, Miss Frances Hurd; treasurer, Mrs. W. C. Lodge, etc. President of Junior Auxiliary, Mrs. P. B. Lightner; secretary, Miss Sophie Rodney. The Bishop after a few closing remarks dismissed the auxiliary with prayer and his benediction. There were 125 delegates present.

WILMINGTON.—The anniversary of Holy Trinity Guild of Old Swedes' church was held with appropriate service on Thursday evening, Oct. 9th. A very large congregation was present. Evening Prayer was said, after which the rector read the year's report, showing a very encouraging amount of work done, and an increase of membership. Bishop Coleman made an address, congratulating the guild on the its year's record of work. Old Swedes' Brotherhood also is a great help to the rector. It is composed of the men and young men of the parish, who are banded together to help on the work of the parish in their several departments. A reception was held at the rectory.

The Rev. Hamilton M. Bartlett, of Providence, R. I., assumed the rectorship of Christ church, Brandywine Hundred, on Oct. 5th. The congregation which has visibly decreased during the interregnum, it is now hoped will come up to its original standard.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The Rev. J. W. Bancroft is now missionary of the Kalamazoo Convocation, and the Rev. Dr. Rippey takes charge of the work in the Grand Rapids Convocation. More clergy are needed in this diocese.

The Convocation of Grand Rapids met Tuesday, Sept. 2nd, at Ludington, in Grace church, The congenial spirit which pervaded the session, made it one of profit and interest. In the afternoon, the Board of Missions transacted its business. Evening Prayer was said at 7:30, and a sermon was preached by the Rev. J. N. Rippey, M. D. Remarks were also made by the Rev. Mr. Wells and the Rev. Dr. Fair. Wednesday began with Morning Prayer, 7:30, followed by a sermon by the Rev. Mr. Wells, and Holy Communion at 10:30. In the afternoon, reports were received concerning missionary work, especially as regards work outside the missionary's own parish. At 4 o'clock service was held for the children, when an appropriate address was delivered by the Rev. Mr. Somerville. The convocation closed at night with a missionary meeting, at which an able paper was read by the Rev. Dr. Knapp, on "The duty of Parishioners to their Clergy," while the Rev. Mr. Wilkinson, Ph. D., pointedly presented the duty of the clergy to their parishioners. Remarks were made by the Rev. Mr. Rippey and the Rev. Dr. Knapp. The final address was made by the Bishop.

The Kalamazoo Convocation held its fall meeting September 8-9, in St. James' church, Albion, the Rev. A. Kinney Hall, rector. The service on Tuesday evening was conducted by the Bishop, assisted by the Rev. Messrs. Bancroft and Irvine. The Rev. R. H. F. Gairdner was the preacher. The church was well filled, and the service was spirited and hearty. On Wednesday morning the convocation assembled at 9 o'clock for Litany service, followed by an informal meeting, at which the Bishop presided, and addressed the clergy upon the need of keeping congregations fully informed in diocesan matters. At 10:30 the convocation and a good congregation from the parish assembled for the consecration of St. James' church. The Rev. Stephen W. Frisbie, of Detroi , preached the consecration sermon. After the service, luncheon was served in the guild room, by the ladies of the parish. A business meeting of the convocation was held in the church at 2 o'clock, After the roll call, and report of minutes of last meeting, reports of the missionary work of the convocation were presented. A children's service was held at 4:30, at which the Rev. Mr. Gairdner addressed the children. The evening session was opened by Evening Prayer, followed by a paper by the Rev. Mr. Greenleaf, upon "parish charities as distinguished from parish support." It called out considerable discussion from the few clergymen present. The rector of the parish, the Rev. Mr. Hall, read a parish history, which was supplemented by remarks from laymen of the parish. The report of the committee appointed by the Bishop to prepare a programme for the next convocation, was read and adopted. The Bishop closed the session with remarks to the parish, suggested by the consecration of the church.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Rev. William C. Winslow, D. D., LL. D., of the Free and Open Church Association, says in its annual report of the diocese of Massachusetts: "Statistical progress during the past year appears from the fact that out of 115 churches and chapels 94 are free and 61 pewed; the record in May 1st, 1889, standing 89 free and 61 pewed. Whether we win or not old established churches over to our views and practice, the new churches or parishes present quite a solid phalanx for the cause. A brilliant exemplification of success in every respect is St. Mark's church, Worcester, of which the Rev. Langdon C. Stewardson is rector. But two years and a half ago were the first services held, and the initial steps taken to organize a parish. Both in the principal account (building fund) and in the current expenses, the year closed at Easter with a good surplus in the treasury. The total receipts since Oct. 2, 1887, have been $18,437.22; the parish owns a fine chapel and parish house, and an admirable plot of land for its future church edifice. St. Mark's simply exemplifies that where there is a will there is a way to succeed with free-will offerings. The Rev. G. McClellan Fiske, D. D., of Providence, preached a most powerful sermon at St. Paul's church, Boston, on Nov. 17, 1889, before our society. The percentage of free churches and chapels in the whole Church is now placed at 78¾ per cent."

CAMBRIDGE.—Sunday, October 5th, was observed at St. Philip's church, as a parish anniversary. The growth of this parish has been somewhat phenomenal, the church itself having been built, the parish organized and incorporated, and the church materially enlarged, within two years of its beginning. This quick growth is naturally to be attributed to the personal influence of the Rev. Edward M. Gushee, the well-known rector, and because, also, owing to his forethought, the Church is planted in a locality where there is a very promising future for real estate.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LOUISVILLE.—The 25th anniversary of the Orphanage of the Good Shepherd was held at Calvary church, the 18th Sunday after Trinity. Bishop Dudley preached, taking his text from the gospel for the day, St. Matt. xxii: 35 36. The congregation was very large, all the clergy of the city participating. The sermon was a lucid and impressive exposition of the text, delivered with earnestness and pathos in portraying the object of the orphanage.

Christ church choir will give, on Thursday, Oct. 30th, a memorial service in memory of Prof. Hart, late organist of the parish. The requim Mass, by Cherubini, will be rendered, besides selections from such great masters as Mendelssohn, Raff, Handel, and Gounod. The Rev. Roger Hanson Peters, assistant rector of Christ church has resigned his position in that parish, having accepted the call to take charge of St. Andrew's parish, Oakland, Cal. He will leave for his new field of ministry in about two weeks.

The first Confirmation at Ascension mission, the Rev. G C. Waller, priest-in-charge, was held by Bishop Dudley on the 18th Sunday after Trinity. The Bishop preached and administered the apostolic rite to seven candidates. The new mission thus rly is giving promise of good work in the Master's service.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

Tuesday, Oct. 14, 1890, witnessed the consecration in Trinity church, Toledo, of the Rev. E. R. Atwill, D.D., S.T.D., to the Episcopate of Western Missouri. The Holy Eucharist was celebrated at 8:30 A.M., Matins were read at 9:30 o'clock, and the Consecration service began with Ante-Communion at 11 A.M., ending at 2 P.M. At 11 A.M., the procession entered Trinity church. Over 30 surpliced choristers led, singing hymn 495; then followed the Knights of Temperance, the Brotherhood of St. Andrew, the vestry of the church, the lay members of the Standing and Missionary Committees, 25 theological students from Gambier, 40 clergymen of Ohio, several from West Missouri, and many from other dioceses; the Bishop elect, with two attending priests, and the Bishops of N. Dakota, Nebraska, Missouri, Springfield, Chicago, Indiana, and Ohio. The processional was followed by an Introit, from Isa. lx., by Woodward.

The Bishops divided up among themselves, the reading of the service, with accustomed impartiality. The Nicene Creed was sung. The sermon was preached by Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio. It was a masterly, scholarly, practical vindication of the *Jure Divino* of the Apostolate. Text, II. Cor. iii: 5-6. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, Who hath also made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The closing address to the Bishop-elect was deeply impressive and received by the congregation with very deep interest. The like interest was apparent, while the Bishop-elect was being presented, and the testimonials were read. The Rev. J. J. Wilkins, of Sedalia, Missouri, and the Rev. H. L. Foote, of St. Joseph, Missouri, read the two from the diocese of W st Missouri. The Rt. Rev. D. S. Tuttle, D.D., read the consent of the House of Bishops. The Bishop-elect made the promise of conformity in a most solemn manner. During the vesting, the anthem, "O rest in the Lord," from Mendelssohn, was sung. The Primate was represented by Bishop Tuttle, who gave the Bible to the Bishop-elect. The act of Consecration was peculiarly solemn as the seven bishops stood around the kneeling candidate, and the three consecrators, Bishops Tuttle, Seymour, and Knickerbacker, repeated the words of the ordinal. A very large number of communicants received, after the choir had sung *Agnus Dei*. The offerings were for missions in West Missouri. After the Benediction, *Nunc Dimittis* was sung and the recessional was hymn 551.

The new Bishop, just after the Benediction, knelt down again, and Bishop Tuttle, in his most impressive manner, hung about his neck a large, gold, jewelled, pectoral cross, presented by some of the youngest of the numerous King's Daughters. The clergy of the diocese had also ordered an episcopal ring to be given with the cross, but it did not arrive from the jeweller on time. The ladies of the parish had presented the robes. They were from England and very elegant. Thus ended the grandest and most solemn ecclesiastical function ever known in Toledo.

At the lunch which followed, Bishop Leonard voiced the feeling of Ohio, and Bishop Tuttle, that of West Missouri, as to the transfer of the new Bishop from one field to another. Trinity parish, as always, proved equal to the occasion. The music was simply grand and fully met expectation, and all the details were provided for as by some master hand. The floral decorations were admirable.

The first Bishop of Western Missouri leaves behind him here a record seldom equalled. During his rectorship of nearly nine years, Trinity parish has become united, has more than doubled in numbers, has organized three permanent missions, and equipped two of them with commodious church buildings, has welcomed Calvary and St. Paul's. once missions of its own, to the position of parishes, and has paid nearly all the debt on Grace church, a parish that also owes its organization and years of "fostering care and protection" to the mother church of the city. And leaving the Church in Toledo in a more commanding position than ever before, the new Bishop of West Missouri makes a great sacrifice of much that is very precious to himself and his family, in order to take up the new work, while those who remain behind follow him with their tears, their prayers, and their benediction.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

Statistics of the diocese, 1889—1890: Clergymen canonically belonging to the diocese, 100, non-resident, 14; parishes and missions, 80; parishes in union with the convention, 68; clergymen ordained, 3; candidates for Holy Orders, deacons, 3, priests, 5; Baptisms—adults 212, infants 1,449, total 1,708; confirmed, (taken from episcopal address), 1,120; communicants reported in 74 churches, 15,417; marriages, 489; burials, 999; Sunday school teachers, 1,168, scholars, 10,632. Offerings and contributions, $362,215.06.

A business meeting of the archdeaconry of Jersey City was held in Grace church, Jersey City, on Monday, Oct. 13th, at 3 P. M. The meeting was opened with prayer by the archdeacon, the Rev. W. R. Jenvey. The reports from the missionaries were very favorable, and showed that the work was being faithfully done. At the close, the archdeacon read the prayer for a sick person, as it was announced to the archdeaconry that the Rev. Mr. Brush, of St. Paul's, Jersey City, was very sick. The meeting adjourned, to meet at Grace church, Rutherford, on the call of the archdeacon.

ARLINGTON.—A concert was given on the 9th in Athletic Hall, for the benefit of Trinity mission, and proved a success in every way.

RUTHERFORD.—The addition to Grace church, it is hoped will be completed by St. Andrew's Day. The guild, at a recent meeting accepted an offer to tile the chancel with Vermont marble, at a cost of $450. The guild have over a quarter of the amount in the treasury, and are giving a series of entertainments, the next one of which is to be a concert, on Oct. 23rd. The addition to the church is to be opened for services by a meeting of the archdeaconry, with a Celebration in the morning, the business meeting in the afternoon, and a missionary meeting in the evening.

PASSAIC.—A very enjoyable social was given at the rectory of St. John's recently, and it is hoped that it will be the first of a number of them to follow during the winter.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

OSKALOOSA.—The annual Harvest Home Festival in connection with St. James' parish, was commemorated on Sunday, Oct. 12th. The church was very prettily decorated. The popularity of the service was evinced in the great interest taken in it, the diligence with which the decorations were carried out, and the crowd of people present. There was a Celebration at 9:30 A. M., and Matins and sermon at 10:30. The musical portion of the service was creditably rendered by a mixed choir, and an appropriate sermon was preached by the rector, from Isaiah li: 6. The offertories were good, and entirely liquidated the debt on the new foundation which had been built during the summer.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Dr. Charles H. Hall and family, who have spent the summer at Sands Point, L. I., have returned to the rectory immediately adjoining Holy Trinity church. For several Sundays Dr. Hall has occupied his pulpit.

Dr. Hall's assistant, the Rev. Mr. McGuffey, has accepted an invitation to become rector of St. James' church, Newtown, L. I. He will enter on his duties Nov. 1st. Mr. McGuffey was sometime in charge of the church of the Epiphany, Urbana, Ohio, and was an assistant at St. Ann's, Brooklyn, when in charge of Archdeacon Kirkby. Upon the latter's resigning, he became assistant at Holy Trinity and has continued so for four years. St. James' is one of the oldest and one of the three endowed parishes on Long Island. For over a hundred years before the present church was built, the congregation worshipped in a frame building over the way which has since been remodeled and made use of as a Sunday school room and chapel. Connected with the church is a rectory, which the vestry will put in good order, a garden and some acres of glebe land. For 22 years Dr. Cox was rector of St. James', until he was made dean of the cathedral and archdeacon of Queens county.

On Wednesday, Oct. 15th, was celebrated the 51st anniversary of the rectorship of Dr. Haskins. St. Mark's has been his one and only rectorship, and church, rector, and sexton have been associated since the church was first organized. Services were held in the church both morning and evening.

The church of the Atonement, the Rev. A. C. Bunn, M.D., rector, is making good progress with its new edifice and would seem ready to be occupied considerably before Christmas. Services are still held in the old church immediately adjoining, though a gallery is being put in the end opposite the chancel to serve for the infant class, the body of the church to be used for the purposes of a Sunday school and parish house. With the two buildings opening into one another and so convenient and ample, the parish will be in a shape to work to excellent advantage.

The Rev. Wm. E. Neis, some time assistant at St. Ann's, and for a year or two in charge of St. Mark's, Anaconda, Nevada, will return to Brooklyn, and become assistant to the Rev Dr. Cornwell, rector of the church of the Good Shepherd. At its annual meeting held on Oct. 16th, the Brotherhood of the church voted to give him a reception on Wednesday evening, Oct. 29th. Mr. Neis will enter on his duties the last Sunday in the month.

On Tuesday, Oct. 14th, a meeting at which the Bishop presided, was held at St. Catherine's Hall, for the purpose of electing a board of advisers and bringing the school more prominently before the public. Among the clergy present were the Rev. Drs. Bachus, Darlington, and the Rev. Messrs. Boyd, Breed, Oliver, and several prominent laymen. The school was founded about 12 years ago by the Bishop, and is in charge of Sisters Caroline and Lucy, assisted by a corps of teachers. The property is valued at $100,000, and is managed by a board of deaconesses, with whom the elected board of advisers are to act in conjunction. In the school are nearly 100 scholars.

The Rev. Dr. Darlington, rector of Christ church, E. D., is preaching a series of discourses on the seven deadly sins. His subject on Sunday evening, Oct. 12th, was "Pride." He would deliver the second in the course on the Sunday evening following.

The Bishop administered the rite of Confirmation at St. James' church, Newtown, on Sunday, Oct. 19th; at Caroline church, Setauket, in the afternoon; and at Christ church, Port Jefferson, in the evening. On the Sunday following, he was to administer the same rite at St. John's church, Huntington.

The corner-stone of a building to be devoted to the women's work of St. Luke's church, the Rev. Dr. Bradley, rector, and to be known as the Ellen Woolsey memorial, was laid in the presence of a large company of members of the parish. Dr. Bradley and his assistant, the Rev. R. E. Pendleton, officiated. The exercises opened with a processional hymn, which was followed by the reading of portions of the service adapted to the occasion. After the blessing of the stone, Dr. Bradley read a history of the memorial prepared for the occasion by Miss Margaret Robinson Bonner. It was in part as follows:

Mrs. Ellen Woolsey was at the time of her death the oldest communicant and the only member of the parish who had been continuously connected with it from the beginning. Her interest in the poor and afflicted was not limited by anything save her strength in reaching them. The box placed in the cornerstone is the same that 55 years ago was deposited in the corner-stone of St. Luke's church. Articles were placed in the corner-stone by the secretaries of the various organizations conducted by the women of St. Luke's church, each article being significant of the special work of the organization contributing it.

The exercises were held on a temporary platform erected over the foundation walls of the proposed memorial structure, which will be three stories in height, and will cost in the neighborhood of $7,000. It is situated on the Vanderbilt avenue front of the property of St. Luke's church. The first floor will be given up to the clergy and choir for robing and unrobing and will moreover accommodate the baptistry of the church. The women's societies will be accommodated on the second floor, which will be fitted up specially for them. The third floor will be arranged like a flat. Here it is expected two sisters of charity will live. John Welsh is the architect of the building. Its completion is looked for within two months.

JAMAICA.—The Rev. E. B. Rice, rector of Grace church, who was granted a vacation of four months for rest and recuperation, has returned with health much improved, and was to resume his duties on Sunday, Oct. 19th.

NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

The 11th annual convocation of this jurisdiction met at St. John's church, Albuquerque, Oct. 1st and 2nd, under the presidency of the Bishop. The Rev. L. D. Mansfield preached at the opening service, which consisted of Morning Prayer, Litany, and Holy Communion. The Rev. T. J. Glyn was elected secretary of convocation. All the clergy of the jurisdiction were present, and the convocation was the most numerous and the most successful in every respect ever held in the history of the jurisdiction. A very pleasant feature of the meeting was the presence of lay delegates from a large number of the missions. Bishop Kendrick's address was comprehensive and interesting. Every one present felt that exactly the right thing was said on each point, and rightly said. A reception was held on the first evening of convocation to welcome all the clergy and delegates, all of whom had to travel long distances to be present. Some had come from a distance of 500 miles. The jurisdiction is making great strides under the energetic policy of Bishop Kendrick. The Bishop's force of missionaries is small, but it is increasing, and they are all men who are ready and willing to go anywhere and do anything at the command of their chief.

The Living Church.

Chicago, Saturday, Oct. 25, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WE gave, last week, the full text of a letter describing the part that two of our clergy recently took in ordaining a Presbyterian minister in Brazil. These two young men, under an impulse of charity, undertook to give what was not their own. It is as if one should steal a loaf from a baker to feed his needy neighbor. The power to ordain had not been given to these presbyters, and they were well aware of it. They knew that one of the main contentions between the Presbyterian and the Episcopalian has been upon this very point, whether a presbyter has a right to ordain. They publicly by their action on this occasion, gave in to the Presbyterian claim. We do not wish to blame the actors in this affair too severely. But it is evident that the society has not been particularly happy in its emissaries. They have not the stuff of which martyrs are made. We shall look with interest for the results of a work entrusted to men of this calibre. Meanwhile we should like to ask two questions. In the first place, since it appears on the face of it that our two missionaries affiliate very closely with the Presbyterians who have preceded them, and the difference between the two Churches seems to be put upon the basis of individual preference, why was it worth while to send Episcopal missionaries at all? Is it probable that the work of converting Romanists will be hastened by confronting them with two sects instead of one? Is this the "Christian unity" which an eminent man assured us was to be forwarded by this enterprise? The other question is this: Why is it considered a necessary thing to send missionaries to the Roman Catholics in Mexico, Cuba, and Brazil, while the teeming thousands of them at our own doors are neglected? We have missions to the Jews, but none to the Romanists. Is there any principle in this? or, are the Romanists here better Christians than those beyond the seas?

DR. RAINSFORD AND THE CHICAGO REPORTER.

Chicago has just been honored by a visit from the Rev. Dr. Rainsford, rector of St. George's church, New York. It was but a flying visit however, as he was on his return from one of his vacations. This was unfortunate, as it gave little time for Chicago Churchmen to sit at his feet and learn something of his large-hearted, breezy Christianity, so suitable for these breezy times. But his stay was long enough to allow of an interview with a Chicago reporter, who describes him as "one of those big, muscular Christians who are in dead earnest and who excite enthusiasm in their listeners so that a man wants to shout 'Hooray!' about every fourth sentence."

Dr. Rainsford was good enough, through the medium of this reporter who wanted to shout "Hooray" at every fourth sentence, to give his views upon several subjects. He is very severe upon the pew-system, in which he has the sympathy of most Churchmen, no doubt. But the big, muscular Dr. must be patient with those poor attenuated priests of the West, who have not a wealthy constituency from which to draw the means to endow churches and so make them free. His capacious mind must take in the fact that we are still young, out West, and that endowments are things of the future. Doubtless the time will come when even his large and liberal ideas will be met by the gifts of the proverbially generous western man.

We took great pleasure in publishing recently an account of the work which Dr. Rainsford's church is doing among the poor. We did so because it is unique, at least in extent. There are many smaller parishes that are doing the same work, according to their means. We question very much the imputation which the Dr. puts upon the Church in the West. If he would visit the West for some other purpose than for shooting bears, he might be able to form a more correct judgment as to the work which he decries.

The public will be grieved to know, that, although Dr. Rainsford has just returned from the bracing air of the Rocky Mountains, the Dr. is "sick." His indisposition dates from a visit which he made to the Western Theological Seminary, in Chicago. This big apostle of a muscular, breezy, nineteenth century Christianity was made quite ill by seeing "a few young men in cassocks aping the priest before even they were priested." He says: "I was sick at heart when I visited the seminary here." He who had gazed without a tremor upon his own vested choir, felt congestive chills as he looked upon young men of the seminary habited in cassocks! He specifies another reason for his illness. "They took me into the library, and showed with great pride—what?" Will it be believed that this sturdy theologian and profound scholar, who hunts wild beasts, for recuperation, was sickened at the sight of "two tons and a half of Fathers!" His indignant question is: "What did the Fathers know about New York and Chicago?" It reminds us of the protest of the old-time Methodist against the education of the ministry: "What did St. Paul know about Greek?" Then our visitor with the magnificent physique, asks as a corollary: "What do those young men know about Chicago?" We can answer that question by saying that these young men know a good deal about Chicago. The most of them are doing hard mission work in the city, and we think could give points on work here even to our visitor. Their diligent use of the "two tons and a half of the Fathers," will probably be of as much value to them in grappling with the problems of the age in which they are called to act, as two hundred pounds, more or less, of a big, muscular, father of 1890.

We are always delighted to hear of the good work of Dr. Rainsford, and to learn of him, and although we do not "hooray at every fourth sentence," we have the highest admiration for his wonderful executive ability, eloquence, and manly character. We only hope that sometime, when better informed, he may come to think as highly of Chicago Churchmen as they think of him.

EUCHARIST OR MORNING PRAYER.

The Church Eclectic occupies a place of its own amongst Church periodicals. Its selections are made with judgement, its original articles are generally fresh and vigorous and sometimes of high value, and the remarks of the editor in his "notes" are always read with interest. No magazine that we have is calculated to be more useful to the clergy and to the educated laity. Occasionally we seem to detect a certain failure to grasp the precise point at issue, or some rather rapid logic, if we may be pardoned such an expression. An instance of this occurs in a recent number. The editor is speaking of a plan frequently adopted in those churches where it is desired to give the Holy Eucharist the place of central importance, by placing the principal service at the principal hour, with proper accompaniments of appropriate music and the like. In this case it is often found expedient to read Morning Prayer at a somewhat earlier hour and without music. He proceeds to say that his "main objection" to this plan is the fact that the choir boys, disregarding the earlier service, are prone to indulge in unseemly pranks in the choir room or elsewhere as they come together to await their duty for the day. We do not know whether *The Eclectic* would give up the Eucharistic Celebration or compel the boys to attend both services. To us there does not appear to be any connection between the arrangement of the services and the matter complained of. If choir boys misbehave, let somebody introduce better discipline.

In the discussion of this subject, fundamental principles are obscured by the long habit of substituting for the one service of divine institution another service of inferior importance. Morning Prayer is treated as the leading and all-important feature of Sunday worship, when it is in fact only a subordinate service. The attempt has been long continued in the Church of England and our own to make that the popular public service which in its very nature and composition is the most highly artificial of all. A brief comparison, free from the bias of association, between the Morning Office and the Holy Communion, will soon make it evident which is most easily followed, and followed with the more intelligence, by the average mind. It is clear that the arrangement of the former service and the rationale of it are not easily made apparent to ordinary people. It consists of a penitential opening, a selection from the Psalms, the *Te Deum*, Lessons, a Canticle, Creed, and Prayers. No doubt some of these elements, taken separately, are easily intelligible and uplifting, but why they are combined in a certain order is far from clear, and we venture to say that many of the clergy themselves might find it hard to explain the reasons which underlie it. Moreover, the Psalter, which is the great nucleus and chief substance of this service, is often quite unintelligible to those who have had little or no particular training in its deeper meaning and its more difficult portions. It becomes to them a sort of *opus operatum*. It requires, in short, a kind of special education and a high stage of spiritual training to enter fully into this exalted form of devotion. Properly considered, this division of worship in which the subjective aspirations and spiritual emotions find lofty and sublimated utterance, belongs peculiarly to those who through the grace of God have at-

tained a certain degree of spiritual strength and capacity. But common usage has ignored this and turned the Morning Prayer into a service for the people at large, treating it as though it were suited to the most elementary stage of Christian advancement.

On the other hand, an intelligent child can easily apprehend the main outlines of the Eucharistic Celebration, and discern at least the most immediate and superficial significance of every part. The Epistles and Gospels are so selected as to be intelligible to all, and are seen to convey a direct and plain lesson, which the longer selections of the other services often fail to do. This we take it, is the chief reason for the tenacity with which the "ante-Communion" has held its ground, where the clergy have not risen to the height of a weekly Communion. The presentation of the gifts upon the altar cannot be misunderstood, the intercessions, plain, simple, and clear, of the Prayer for the Church Militant, strike a chord in every heart. At the next point, the simplest person can understand that repentance, faith, and charity are essential to those who would draw near to God and have communion with Him. Every one feels the force of the appeal, "Lift up your hearts," and the elevation of human worship to the sphere of association with "angels and archangels, and all the company of heaven," and requires to be told but once that this outburst of praise and glory is a fitting introduction to the commemoration of the Atonement and Sacrifice of the Only-begotten Son. The great outline of the institution and the prayers which follow, is so clear and vivid that some part of its meaning forces itself home to the dullest mind in which there exists a spark of devotion or even a genuine sense of sin. That Christ offered the one great and all-sufficient Sacrifice for the sins of the whole world, and that He has left an order for the commemoration of that Sacrifice until He comes again, and that it is only through and in Him that we can offer any acceptable worship to God, least of all "ourselves, our souls and bodies," and that all this is done through the eternal Spirit through whom Christ also offered Himself—these great ideas are written large in the words which are recited and the acts which are done in this part of the service. Again, none can escape the significance which belongs to the act of Communion and the blessedness of those who "worthily receive the Body and Blood of Christ," nor the fitness of the Prayer of Thanksgiving and of the glad hymn of rejoicing, and of the blessing with which the priest is directed to let them depart in peace. What can be plainer than the popular character of all this? popular in the best sense. Intelligent to every devout and contrite soul, and filled with power to subdue the sinner and draw the humble-minded upward toward the throne of grace, it is the one office in which all sorts and conditions of men have a place and may find something for themselves.

It is impossible to say how far our strange reversal of the true order of importance is responsible for the fact that the Episcopal Church has in times past been the Church of a class. Our principal or at least prominent office of worship has been one which it required no small degree of even intellectual cultivation to appreciate and enter into with full enjoyment. Consequently those who were drawn to our congregations were mostly eminent for refinement and culture. It was at one time even regarded as a special merit, a state of things upon which Churchmen had a right to plume themselves, that the Episcopal Church was largely composed of the "best people." Now, while the facts are not so greatly different, there is no longer any pride in a state of affairs which has made the Church exclusive in the most offensive and pharisaic sense. A great awakening has come, and throughout the length and breadth of the Church it is more and more felt that her mission is not discharged until she has succeeded in drawing to her altars, "all sorts and conditions of men." We believe that a new generation of clergy will arise who are not looking forward to the comforts of this world, a snug and comfortable parish and the solaces of married life, but who will put all these things behind them, if only they may win the souls for whom Christ died. A part of the work which awaits them is to restore to its true place the great act of worship which Christ commanded.

THE CHURCH CONGRESS IN ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Oct. 7th.

Thirty years' lease of life has not tended to diminish the interest taken in the annual meeting of the Church Congress. When the first Congress met at Cambridge in 1860, it was of a semi-private nature, and its authors could never have anticipated so marked a success as it attained a few years later, and has continued, in greater or less degree, according as the local surroundings of the place of meeting permitted, ever since. The Church Congress has undoubtedly a place in our annals, and a not unimportant one, for through its agency, many men, representatives of varying schools of thought, have been brought together, and have, if not persuaded one another of the righteousness of their several causes, at any rate smoothed down the rough edges of controversial bickerings. The earlier gatherings were enlivened by scenes which seldom happen now. Twenty years ago, when the prosecutions for ritual under the new (Public Worship Regulation) Act were disturbing all minds in the Church, the presence of a prominent leader of either party was made the occasion of a demonstration, hostile or friendly, as the sympathies of those present in the meeting-place accorded with the person who presented himself to their attention. In those days Mr. Mackonochie was very much before the public eye; too readily condemned, he was, in fact, about the best abused man at the time; and as an instance of how beneficially the Congress worked, it is worth while mentioning an incident which occurred in 1869, when he was an invited speaker at the Liverpool Congress. On his name appearing as such, the late Dean McNeile, a leading spirit amongst the Evangelicals, declined to appear on the same platform with the great champion of the Church's rights. He demanded the removal of Mr. Mackonochie's name from the programme. This, the committee declined to accede to, and though his presence was the cause of some excitement at the meeting, he was listened to attentively, and with some surprise, for his audience were a little taken a-back on finding the "arch-ritualist," as they loved to call him, pleading, as a practical way to improve the Church's services, for the use of simple prayer meetings and for extempore prayer.

But in the opinion of many persons the Congress has lost its *raison d'etre*, for in the last thirty years other methods of holding discussions upon topics affecting the well-being of the Church and her children have been introduced, and now the cry is that there is too much talk and too little action. What with the diocesan conferences—most admirable of institutions and effecting much good work—their central council, the Houses of Convocation, and Houses of Laymen, the rural-decanal meetings, not to mention the innumerable society meetings that are held in the course of the year, there are good grounds for the grumblings that one hears on all sides from clergy and laity alike. Be that as it may, the Congress has lost none of its old popularity, and the meeting just closed at Hull shows this very clearly. Nearly 3,000 tickets were sold to those desirous of attending the whole of the four days' meetings; a total well above the average, and all the more remarkable because of the unattractiveness of the town in which it was held.

The programme of subjects set down for discussion was decidedly a good one, though it had a socialistic tendency. Thus, "The Attitude of the Church towards Strikes and Labor Disputes," "The Ethics of Commerce," "The Duty of Employers towards their Work-people," "Socialism examined in the Light of Christianity," and other like topics were all considered. I shall not attempt to go into these. They are interesting enough, no doubt, but our troubles on this side of the Atlantic are every whit as familiar to you as they are to us, and to attempt to deal with so vast a subject in so short a letter would be impossible. See what Bishop Walsham How said when called upon to join in the discussion on socialism: "The more he thought upon it," he observed, "and the longer he lived, the more he dreaded talking about it for fear of saying foolish, ill-considered, and ignorant things, for it was a tremendous subject, and one on which one ought to speak always with great diffidence and caution." And referring to the very clever book, "Looking Backward," which has had an enormous sale over here, he very rightly pointed out that the end was seized upon, and exalted, and held up as the great object of ambition and strife, but the means necessary for securing the end were very imperfectly considered. If any such ideal is to be realized, there must be a strange increase in self-restraint, self-denial, patience, prudence, love, and in all those virtues which most persons designate as Christian virtues.

To come back, however; the Congress opened without its president, for a few days before the opening the Archbishop of York, within whose diocese Hull is situated, was taken ill and had to relinquish the duties appertaining to his office. The post was very ably filled by Dr. Westcott, the new Bishop of Durham, who, in his opening address, insisted that the "social question," "the question of the relation of man to man, of man to the city and the nation, of man to the means of production and employment" was *the* religious question. "The Christian Faith, which is the expression of the Incarnation, deals with all life as it deals with the whole man; with body and soul no less than with spirit." At the close of a somewhat brief address, the Bishop made an earnest appeal regarding the anxiously awaited judgment of the Archbishop of Canterbury in the Lincoln case. "No sacrifice which is made to legitimate authority," he urged, "can be finally a loss. There is a positive strength in obedience. The exercise of power is chastened by the sense of responsibility. Old precedents cannot completely cover new conditions, but the Church has not been left orphaned by its Lord; and this Congress will not have met in vain if with our heart and soul we silently resolve to welcome what may be spoken by him who has a right to speak on matters which have long been debated, not as defining afresh what has been left doubtful, or limiting the objects of future effort; but simply as determining our present position from a comprehensive survey of the whole evidence."

One of the most important meetings of the Congress was that on the subject of the due limits of ritual. It excited a great deal of interest, and an animated discussion was expected. In this, however, the meeting was disappointed. Harmony was the order of the day. The Suffragan Bishop of Guildford opened the debate, advocating the formation of a national synod, which might draw up a series of resolutions defining the limits which should guide the Church in the matter. To him succeeded Lord Halifax (president of the English Church Union) who in a studiously moderate paper, pleaded for a non-interfering policy on the part of the authorities of the Church.

"The object of all that has been done in the way of ritual," he said, "has been to restore once more the Holy Eucharist to its proper place amongst us, as the one great distinctive,normal act of the Church's worship. We ask that nothing be done to hinder that restoration. We do not ask in view of the past history of the Church—I have said it already once, but I will repeat it again—that the ancient ritual of the Church of England should be enforced; but we do ask that no attempt shall be made to take it away. We do indeed ask, with all the earnestness of which we are capable, that we who have learned its value shall be allowed, in all peace and quietness, to hand on to those that come after us that Eucharistic worship, with all its ancient accessories, which from their earliest years has been the heritage and possession of our children, which they have loved, which has helped them in their passage through this world, and by which, as we humbly hope and trust, they have been fitted and prepared on earth for the worship of the heavenly country and the glories of Jerusalem above which is the mother of us all.

Lord Halifax's address was very well received,and he was loudly cheered at its close. His lordship's was the only paper read from a representative of the advanced section. The Deans of Windsor and Peterborough, Archdeacon Straton, Chancellor Espin, and Canon Bardsley, all joined in the discussion, but beyond bemoaning the present state of affairs, did not offer very much towards the solution of the difficulty.

Brotherhoods was another subject which excited a great deal of interest. Archdeacon Farrar, who carried a scheme for the formation of these societies through convocation, pleaded eloquently in their behalf, and urged that for Protestants to oppose such a scheme was to play into the hands of Rome. The Bishop of Liverpool (Dr. Ryle of Church Association fame) mildly opposed the idea. He was quite satisfied that the Church possessed all the necessary machinery for the evangelization of the masses, if only proper use was made of it. The rest of the discussion turned solely upon the question of vows, which most of the speakers could not swallow, but as the Bishop of Durham pointed out in closing the debate, that was an entirely subsidiary matter. Some reference was made by one of the speakers to the Order of Nazareth in New York City, which(so far as one can gather at this distance) is founded on a sound basis. The question of vows seems to have been judiciously managed. A good deal of attention has been drawn to this society over here, and most of the Church papers have published articles concerning its rule and work.

A subject which one might have expected would have attracted a great deal of attention was that on "Inspiration," but no doubt the cause of its failure to attract a large attendance was the absence of any of the writers in "Lux Mundi," who, I believe, all refused to speak on the subject, wisely declining to be drawn out on the subject of their book in so public a manner.

There were some good papers read on "The Difficulties of Country Parishes," and on "Missions in Central Africa." In the course of the latter, Bishop Smythies insisted that the only hope of permanent success was the training of a native ministry, and in order that the necessary instruction should be properly imparted, it was imperative that the Church at home should send out men of ability equal at least to those who preside in our theological schools.

The remainder of the programme does not call for any special notice. "Betting and Gambling," "Sanitation," "Women's Work amongst Women," "Faith,as a principle of action, considered as a duty," etc., etc., are all stock subjects,and there was little said that one has not heard before.

On the whole, then, the latest Church Congress may be said to have been very successful. It is likely to have a beneficial effect on the Churchmanship of Hull, which, at the present time, is at a very low ebb, and if that is all that results from the meeting, it will not have met in vain.

CHURCH UNITY.

BY M. A. J.

The following verses were suggested by an incident which occurred on Good Friday last, and which became known through a member of the Girls' Friendly Society of St. Andrew's church, N. Y. City.

The shadows of Good Friday wrapped the world,
All Holy Church was hushed in solemn awe,
The bitter Sacrifice on Calvary's hill
Crept like a flame thro' every faithful heart.

Between the porch and altar as of old,
Both priest and people knelt and wept in prayer,
And saint and sinner,mourning for their guilt,
Raised solemn *miserere* to the skies.

And e'en among the crowded city marts,
Where breathless rush of labor still pursued,
And weary workers struggling for their bread
Could find small respite to draw near their God,

Some few brave women, toiling at their work
'Mid whir and din of countless humming wheels,
Thrilled with the sense of Christ's stupendous love,
Burned in their hearts to keep this day with Him.

Came noon, and one among them gave the word:
"Thro' all three hours the Church sad vigil keeps.
May we by silent lips and prayerful hearts
Watch with the Church the agony of Christ."

The whisper ran thro'out the crowded room;
"The girls are keeping service 'mong themselves!"
Some raised a scoff, and some indiff'rent were,
But some were earnest souls and joined the few.

A hundred wheels around them whirled and hummed,
The stir and din of labor filled the room,
But no word spake these faithful, fervent souls,
They worshipped 'round the Cross on Calvary.

And thus the Anglo and the Roman Church
And sect unblest by apostolic rite,
Without a priest or altar to their aid,
Thro' all three hours in silence and in prayer,

Raised one united act of love to heaven,
For Christ's great Passion wrought to save their souls,
And tho' in deed they served the world's emprise,
In heart they watched with Christ and shared His pain.

O God, fulfil the time, we plead, we cry,
When all shall praise Thee with a common creed,
One Lord, one Father, one Baptism for all,
One great Communion of a Catholic Church.

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PERSONAL MENTION.

The Rev. Edward M. McGuffey, assistant of the Rev. Chas. H. Hall, D.D.,in Holy Trinity, Brooklyn, has accepted a call to St. James' church, Newtown, Long Island, where he will enter upon his duties November 1st.

The Rev. H. G. Batterson, D. D., has returned from England,and should be addressed at 1229 Arch st., Philadelphia.

The Rev. James Otis Lincoln should be addressed at No. 1318 Broadway, Kansas City, Mo.

It is requested that all communications for the Rev. F. M. Clendenin be kindly sent to his town address, 500 Madison ave.,New York City.

The Rev. J. B. Murray, D. D., is rector of St. John's church, Auburn, N. Y.

After November 1st, the address of the Rev. F. Sebright Leigh will be Brenham, Texas.

The Rev. Sheldon M. Griswold should be addressed at Christ church rectory, Hudson, N. Y., after November 16th.

TO CORRESPONDENTS.

C. H. S.—Letters written in good faith to obtain information will receive our respectful attention, but we have no time or disposition to answer criticisms.

A SINCERE SUBSCRIBER.—"Lux Mundi" may be obtained from E. & J. B. Young & Co., Cooper Union, New York City, or any bookseller. Price,$3.

C. H. B.—We shall read the article on the first opportunity.

Z.—1. Faith is not given to all who are willing to receive it; for instance, not to the righteous heathen to whom the knowledge of the Gospel has not come. 2. Those to whom it is not given are not responsible for the want of it, unless there is in them a moral incapacity to accept the truth,

J. C.—Where two bishops are consecrated on the same day, the order of seniority is determined by the time of the election of each.

ORDINATIONS.

On the 18th Sunday after Trinity in St. Augustine's chapel, University of the South, the Rev. Matthew Brewster was advanced to the sacred order of priests by the Bishop of Texas. The sermon which will long be remembered,was preached by the Rev. W. P. Du Bose, S. T. D., from St. John xx: 21. The candidate was presented by the Rev. T. F.Gailor, S. T. B., vice-chancellor of the university. The service was choral and was very impressive.

OFFICIAL.

THE chapter meeting of the Northern deanery of the diocese of Chicago, will be held in St. Luke's, Dixon, on the 11th and 12th of November.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D. A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

THE Convocation of Nashville will hold a stated meeting in Grace church, Spring Hill, Tenn., on Tuesday, Oct. 28th, and following days. First Service, Tuesday night. Convocation sermon by the Rev. J. R. Winchester, rector of Christ church, Nashville.

H. R. HOWARD, dean.

MARRIED.

SHERMAN—GALLAUDET.—By the Rev. Dr. Gallaudet, at St. Ann's church, West Eighteenth st., on Tuesday, the 14th inst., the Rev. Richard M. Sherman, Jr., and Sara Morse Gallaudet, daughter of the officiating clergyman.

OBITUARY.

STOKER.—Entered into rest eternal at his mother's residence at Water Valley, Miss., on the morning of Oct. 13th, 1890, John Rowland, only son of W. N. and Willetta Bowden Stoker, aged 2 years, 8 months. Buried from the church of the Nativity by the Rev. Wm. Stokes. "He shall gather the lambs with His arm and carry them in His bosom."

PHELPS.—In Manchester Centre, Vt., Oct. 8th, at the residence of her son-in-law, Dr. E. L. Wyman, Mrs. Jane Eliza Epsworth, wife of the late Rev. Alanson Phelps, of Painesville, O., and step-daughter of the late Hon. Alonzo Birge, of Hartford, Conn.

WILLIAMS.—On Tuesday, Sept. 30, 1890,Arthur H. Williams, aged 74 years, senior warden of St.John's church, Camden, N. J., for the past 20 years, was struck by a railroad train, and instantly killed.

"Lord, all-pitying, Jesu blest, grant him Thine eternal rest."

WILLIAMS.—On Sunday, Oct. 5,1890, from injuries received on Sept. 30th, Emma E. Williams,widow of the late Arthur H. Williams, aged 68 years.

"He giveth His beloved sleep."

A CAUTION.

The clergy are warned against befriending or giving aid of any kind to a young man, calling himself Harry W. Cook, and claiming to be an Englishman. He has defrauded several of the clergy, and this notice is published at the request of some of them.

S. B. POND,
Rector of St. Matthew's parish,
Bloomington, Ill.

The benevolent people of the country, and the clergy in particular,are warned to beware of a young man, who calls himself John Winn, answering the following description: Medium height, blonde complexion, sandy hair, light grey eyes, reddish smooth face, about 20 years old, though boyish in appearance. prominent thick lips, speaks with a decided English accent. He claims to be from Manchester, Eng.,to be a member of the English Church, to have sung in St. Peter's choir, Manchester. His tale is remarkably consistent,and given with surprising detai ; has some letters. He asks for assistance in various ways. To my knowledge I am his third victim. He is absolutely unworthy of confidence.

REV. A. G. SINGSEN,
Rector of All Saints' church.
Denver, Co

MISCELLANEOUS.

WANTED.—For city parish,assistant priest;young, (unmarried preferred)of sound conservative Church views,willing to engage in hard work. Salary $1400. Address with full particulars and references, "Hobart," Box 1,656,New York Post Office.

WANTED.—By a young lady (communicant), with eight years experience, a position in Church family or school, as teacher of intermediate or higher English branches. Refers by permission to Bishop Gregg, of Texas. Address L. R., care LIVING CHURCH.

WANTED.—Assistant; young, active, unmarried priest. Will be required to superintend large Sunday school, to preach occasionally, and to visit constantly. Apply at once to rector of St. Peter's State st., Brooklyn, N. Y.

A LADY of experience, communicant of the Church, desires a position as governess in a school or family, or will take charge of a house for an invalid or widower. Best of references given and required. Address "R.," care THE LIVING CHURCH.

WANTED.—By young lady position as companion or governess. No objection to invalid or travelling. Best of references exchanged. Q., care of LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years),offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.),hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THE CHURCH HOME FOR AGED PERSONS,

4327 Ellis Avenue, Chicago, Ill., incorporated 1890. The Rt. Rev. Wm E. McLaren, D.D., D.C.L., Visitor; the Rev. Dr. Walter Delafield, President, 4333 Ellis Ave. Endowment of Room,$5 000; Life Membership, $100; Annual Membership, $10; Life Entrance, $300.

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But why wait until it becomes intolerable? Read what Compound Oxygen has accomplished in the most severe and obstinate cases. Lose no time, but send for our brochure of 200 pages, a Treatise on Compound Oxygen, with numerous testimonials. Here is a specimen:

DRS. STARKEY & PALEN:—"I began taking your Compound Oxygen Treatment on the 20th of last June for that most insidious and baffling of all diseases, neuralgia. My two month's Treatment lasted me nearly four months. Every one thinks my cure is wonderful, in so short a time, after such long and terrible suffering." MRS. A. J. SHIRK, Port Bidwell, Modoc Co., Cal., Oct. 6, 1888.

Brochure sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

CHOIR AND STUDY.

OCTOBER, A. D. 1890.

26. 21st Sunday after Trinity. Green.
28. SS. SIMON and JUDE. Red.

St. John's church vested choir, Saginaw, Mich., has recently been reorganized, and on the 18th Sunday after Trinity sang its first service under the direction of its new organist, Geo. Blakely, giving the following selections: *Te Deum*, Whitney in B♭; *Jubilate*, Tours in F; Ante-Communion, Monk in C; *Sursum Corda, Sanctus, Gloria in Excelsis*, Tours in F; anthem, "Praise the Lord, O Jerusalem," Hall.

The opening of the new church of All Saints', Denver, Colo., took place on Sunday, Sept. 14th, the Rev. A. G. Singsen, rector, Bishop Spalding acting as Celebrant, and Dean Hart of the cathedral, preacher. The vested choir has been largely re-constructed, and consists of 12 boys, ten men, and 12 women, who also wear choral vestments and have place in choir: *Te Deum*, Goss in E; *Benedictus*, Barnby in E; Communion Service from Hutchin's Hymnal. A new organ of 2 manuals and 30 stops will be in place before Christmas; organist and choirmaster, Arthur Marriott.

The Rev. James G. Cameron sends the following memorandum of musical services at the meeting of the missionary council recently held in St. Mark's church, Pittsburgh, Pa. R. Burfoot, precentor; J. A. Cohn, organist, vested choir of volunteers, six voices, supplemented by a choir of women's voices. Oct. 19, Communion Service, by J. Gilbert; Oct. 21, Communion Service, Herron in G; Choral Evensong, anthem, "O Lord, how manifold," Barnby; and "The eyes of all wait upon Thee, O Lord," ("Harvest Home") E. Clare; *Te Deum*, Dykes in F; Oct. 23, P. M., special Festal Evensong, with anthems, ("Harvest Home.)"

A solemn Burial Service was held at the recent funeral of the Rev. Julius D. Rose, M. D., Ph. D, at Christ church, Short Hills, N. J., under the direction of the Rev. F. Langdon Humphrey, Mus. D., by the request of Dr. Rose shortly before his decease. The excellent vested choir of St. Peter's church, Morristown, under the direction of their organist, Mr. Alfred S. Baker, gave the musical portions of the service, with touching and memorable delivery, singing the burial anthem unaccompanied. The anthem after the Lesson was "Comfort, O Lord, the soul of Thy servants," by Dr. Crotch, which was followed by "Come unto Him," from the Messiah, a tenor solo, by Frank Hunter Potter. The touching music, the burning tapers, the solemn Offices for the dead, while making reverent memorial for the loyal priest, gave comfort and spiritual refreshment to the congregation.

The Symphony Society of New York, founded by Dr. Leopold Damrosch, has issued its announcements for the thirteenth season, 1890-1891, under the direction of Mr. Walter Damrosch. The orchestra is to consist of more than one hundred musicians. There are to be six rehearsals, (afternoon concerts) on Friday, Nov. 21; Dec. 12; Jan. 2; Jan. 30; Feb. 20; and March 20; with six concerts on the Saturday evenings next following the above dates. These principal compositions have been selected: Beethoven, Symphonies No. III. in E♭, (Eroica) and No. VI. in F, (Pastoral); Brahms, No. I. in C minor; Mozart, No. III in E♭; Schumann, No. III in E♭; Moskowski, Suite No. II; Grieg, Suite, "Peer-Gynt," (after Ibsen's drama), and Goldmark's Overture, Prometheus, which with the Moskowski Suite will be heard for the first time in New York. The programme for Friday afternoon, 2 o'clock, and Saturday, at a quarter past 8, P. M., is as follows: Symphony, "Eroica," Beethoven; Aria, Herr Reichmann (Metropolitan Opera Company); Overture, Prometheus, Goldmark; Aria, from "Le roi de Lahore," Massanet, Herr Reichmann; Festklauge, Symphonie Poem, Liszt.

The Oratorio Society of New York, also founded by Dr. Damrosch, under the same direction, and substantially under the same general management, departs from its usual course, and announces only two choral concerts, at which "The Creation", Haydn, and "The Messiah," by Handel, will be presented. As with the "Symphony," these are double presentations; the first beginning Friday, 2 P. M., and Saturday at 8 P. M., Nov. 28 and 29. The second, on Friday, 2 P. M., and Saturday, 8 P. M., Dec. 26 and 27. The directors, however, announce in a supplemental way, that the society will take part in a music festival to be given by the Music Hall Company of New York, to inaugurate their new Carnegie Hall, corner of 57th st. and 7th ave., in the spring of 1891. The chorus is to be increased to 600 voices.

The annual "outing" of our principal vested choirs, is becoming a matter of growing interest. The emoluments of the boy-chorister count for little unless he happens to be an efficient soloist, when his brief span of vocal distinction is often perilously rich and well liking. It is in earnest choirs, severe, tiresome work. A few choir-masters have found the golden secret of gladdening and brightening the lives of their boys, while under choral training and discipline. Once or twice a year the little people are glutted with unwholesome sweets and dainties, and their names may be heard at the annual stripping of the Christmas tree. The common lot, however, is too much work, and too little play; too much cheerless toil. There is room for amendment here. *Esprit de corps* is especially to be cherished in vested choirs; and lessons of self-reliance and wholesome enterprise may yield excellent returns in mature years.

The great choir of Grace church, Chicago, is a pioneer in this direction. It consists of 75 members, of whom 50 are boys. To be sure the organist and choir-master is a host in himself. But if choirs may study the lead of the Grace church with edification, why may not choir-masters make note of Mr. Roney's administration? The "Encampment", it seems, according to the Grace church *Visitor*, has become an annual event. It is no tame, cambric-tea affair, transpiring within sound of the Chicago chimes, and sandwiched between a sunrise and sunset. It is a broadly conceived and broadly managed excursion, and a week's encampment on the Island of Mackinac, involving enough of incidents and excitements to satisfy the expectation of as many wide-awake adults. The choir-master's report of the financial results of the occasion is interesting. It showed that encampment moneys from all sources to the amount of $4,172.25 had passed through the choirmaster's hands, and that the expense account footed up to $2,172.25, leaving a cash balance on hand in the choir treasury after paying for the large $200 tent, and all camp paraphernalia, of just $2,000, for next year's outing. After such an account, what Chicago lad would not like to join the Grace church choir! There are plenty of ways for doing pretty much the same thing elsewhere, and hundreds of enterprising choirs can make a satisfactory outing without going to Mackinac.

N. B. All correspondence connected with this department should be addressed to the Rev. Geo. T. Rider, care of Novello, Ewer, & Co., No. 21 East 17th st., New York City.

MAGAZINES AND REVIEWS.

Our Illustrated Monthlies for October awaken once more the old surprise at the resources and intelligence which develope in unfailing monthly sequence, these brilliant blossoms of current literature. At times the achievement seems more wonderful than essential to the higher education of a great people.

Harper's Monthly is quite as strong as the strongest; but in them all, there is a lack of the serious and educational aims of the English monthlies. The ephemeral and entertaining predominate. What proportion of its readers, we wonder, first open *Harper* at "The Easy Chair," and pay a visit to "The Study" for a treat in criticism! The vital centres of this great magazine seem inexhaustible reservoirs of delight and instruction in these unobtrusive departments, where no thoughtful soul ever misses "illustrations," or could regard them as other than impertinences. We do not quarrel with pictures, especially for younger, growing readers. But after following along the snowy trails of "Antoine's Moose-Yard," camping out in the interminable wilderness until the gigantic game is "bagged," we cannot dodge the conclusion that the *murderous* hunter is not an exemplary pattern of manliness. If he kills for necessary food, that is a very different matter.

The Century easily falls within the lines of our prolegomena, a surprise of agreeables, and fine relishes, with spare courses of solid dishes. "Out-of-the-way in High Savoy," is a glimpse of quaint, half-hidden lands and people. All will read Joseph Jefferson's "valedictory," with unfeigned regret. As the curtain falls, expressive silence falls upon us, and we may well ask ourselves: "When shall we see his like again?" Mr. Lafarge and his wanderings in Japan disappoint, as most descriptive writing must. Only when he pauses and thinks aloud on the mystery and reticence of Japanese art, does he command our eager attention.

Scribner's Magazine has resumed those lines of scientific-realistic enterprise which specialized its earlier numbers, *e. g.*, beginning "With a Cable Expedition," by Herbert Laws Webb, we have "The City-House in the West," by John W. Root, exemplifying the charms of modern domestic architecture; "From Port to Port with the White Squadron" (11); "Nature and Man in America," II. N. S. Shaler; "The Lake Country of New England," Newman Smyth; and "Land-Waves at Henlopen and Hatteras." The very clever and candid paper by Mrs. Sylvanus Reed, on "The Private School for Girls," should have another title: "The Private School for the Daughters of Millionaires and the Beau-Monde."

STUDIES IN HEGEL'S PHILOSOPHY OF RELIGION. With a chapter on Christian Unity in America. By J. Macbride Sterrett, D. D. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. Cloth, price $2.00.

Reference was recently made to this book, in our columns, as one of the great works of the day; and if we except the appendix (which, as Dr. Holland says, does not append) we may with confidence commend it as a very able paper on the Philosophy of Religion. It is more and better than a commentary on Hegel, abounding in original thought, clearly expressed. With the purpose of the author we are all in sympathy: to know what religion is, to arrive at convictions and certitude as to religious truth. Yet we cannot altogether admire the spirit, even if we could accept the infallibility, of the process by which this consummation is attempted. All thoughtful men who have any pretence to scholarship are ready to admit that the philosophy of Hegel has been a powerful factor in the world of thought, but there are not so many who are convinced that the only satisfactory basis of faith or sanction of religion is speculative thought. There are some who enter by that door, but let them not despise others who walk in more humble paths. It is the intolerance of authority, contempt of dogma, the assumption that man is able to think out everything in heaven above as well as in the earth beneath, which impresses us unfavorably in such books as the one before us. They all propose to re-state the old faith and do away with "mechanical religion"! But the Christian world goes on believing, in its blundering way, and saying the same old Creed.

THE EPISTLE TO THE HEBREWS. By B. F. Westcott, D.D., D. C. L., Regius Professor of Divinity, etc. London: Macmillan & Co.; Chicago: A. C. McClurg & Co.

The last few months have been signalized by the issue of two important commentaries upon the Epistle to the Hebrews; one of these, the work of Dean Vaughan, has already been noticed in our columns. The other, and much the more valuable in point of fulness and thoroughness of treatment, we have reserved until now. This admirable work shows Dr. (now Bishop) Westcott at his best. He has the temper of the true scholar, untiring investigation, extreme carefulness in the examination of opposing views, and slowness, amounting often to hesitation even where the conclusion is plain, in arriving at results. It is true that he has also the "defects of his merits." His great fear is, to give certain words of his own a somewhat wider application, that it may be "fatal to the presentation of life" "to give to forms of language or conception" too much "rigidity of outline." This fear of too great "rigidity of outline," let us say it seems to have affected much of Dr. Westcott's most valuable work so far as often to have given to his style an illusiveness and a lack of definiteness which has left him open to misunderstanding and has sometimes caused him to be classed with thinkers with whom we imagine he has, in fact, but little sympathy. The commentary opens with a most important introduction, of which the last section is extremely valuable as throwing a strong light upon the general teaching of the Epistle. This is a comparison between the Epistle to the Hebrews and the Epistle of Barnabas. We do not remember to have seen this particular work attempted elsewhere. Its bearings are easily seen to extend further than the author cares explicitly to point out. Our space will not permit us to do more than refer to a very few passages in the commentary itself. The treatment of the great passage relating to Melchizedek and the discussion which follows in the same chapter, VII, leaves little to be desired. We regret, however, to see that the author rejects with a positiveness foreign to his usual style, the idea that the "bread and wine" which Melchizedek, "priest of the most high God," "brought forth", was anything more than "refreshment offered to Abraham and his company." Surely it would have needed whole sheep and oxen to meet the necessities of an army returning from such a strenuous conflict and

after a long and arduous march. That in Christ the earlier universal priesthood of which Melchizedek was the representative, is again restored, is the great theme of the Epistle. To that universal priesthood appertained an universal worship not connected with sin or involving expiation. Christ, by fulfilling as the antitype of the Jewish high priest all that was necessary for a complete and exhaustive expiation, restored under new and eternal sanctions, that universal worship, basing it upon the facts of his own being and work. And the external media of that worship are bread and wine. It is true that this worship itself is not the subject of the Epistle, but the sanctions with which it was inaugurated, and upon which it rests. There is more careful attention bestowed upon the different points of Old Testament ritual, than is usual in commentaries on this Epistle, though we are left somewhat uncertain whether the author has after all perfectly digested the system as a whole, notwithstanding his learned presentation of its details. This, however, is one of the best features of the book. It is gratifying to see that, as between the words "testament" and "covenant" in the 9th chapter (vs. 15-17), Dr. Westcott's scholarship will not allow the former as having any standing. The adoption of the idea of a testament or will in this passage has always seemed to us utterly out of harmony with the whole context, to say nothing of the *usus loquendi* in Hellenistic Greek. Here and there a clear light is thrown upon fundamental principles of sacrificial worship. For instance, upon chap. x: 5, 6, 7, ("Sacrifice and offering thou didst not desire, but a body hast thou prepared me. In sacrifices and sin offerings thou takest not pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do Thy will, O God"), the author has this remark: "It will be seen that the idea in this clause is that of a perfect life irrespective of any thought of sin. Man as created had for his end this perfect exercise and development of every human faculty, that so he might bring all to God, fulfilling in this way the conception of sacrifice. And sin has not altered the obligation." Nothing could be better expressed. But when he seems to indicate, as in the passage just preceding, that this renders outward rites or external media of offering unnecessary, he goes much further than the context or the scope of the Epistle warrants. The Epistle deals with the high priest's functions, which were expiatory throughout, that is, they always had reference to sin. It deals with the sacrifices so far as they involved the use of bloody victims, because such features have reference to sin. But the duty of entire self-oblation and of thanksgiving is not altered, and there is surely nothing in this Epistle to show that the religious discharge of that duty is no longer to be signified by outward rites. On the contrary we take it that this Epistle vindicates a place for precisely such rites in the Christian Church. The blood of the victims on the day of atonement consecrated for a year the sanctuary of Israel, with all its acts and utensils of worship. The blood of Christ has consecrated forever a new sanctuary, a new sphere of approach to God and the worship which properly belongs to it. The Church on earth is the visible embodiment of this new and heavenly condition of things. Dr. Westcott's comments often suggest this, while at other times they would almost seem to favor Quakerism. In the exposition of chapter xiii. 10, "we have an altar, etc.," we quite agree that "as our thoughts pass from the historic scene of the Passion to its abiding fruit, Christ Himself, Christ crucified is necessarily regarded as 'the altar,' from which we draw our sustenance, and on which we offer ourselves," and that this is because it "seems clear that the 'altar' must correspond with the temple altar as including both the idea of sacrifice and the idea of food from the sacrifice." But it does not seem to us that this leads to the conclusion that "the only earthly altar is the cross." This is to confound the great sin offering which was "burned without the camp" with the sacrifice of the brazen altar which was consecrated and made acceptable through the blood of the sin offering. The cross is not the altar, but it is the cross which sanctifies the altar. The various special notes supply a vast amount of material for the study of particular points which arise in the course of the Epistle, and we know of no commentary which presents so much that is valuable for an exhaustive study of a composition which is commonly so grievously misunderstood. Lunemann's Commentary devotes itself to the more minute grammatical and lexical study, and gives the multitudinous views of the modern commentators. Delitzsch with great beauty and eloquence and in a profoundly devout spirit expounds the thought of the Epistle with a clearness and force which has not been excelled. The present work takes rank with that of Delitzsch and adds much material of the highest value. The whole Anglican Church has reason to be proud of such a commentator as Dr. Westcott. There is still room for a work upon this Epistle which, taking advantage of the aid supplied by these great commentaries, and, in addition to this, bringing to bear a profounder and more consistent and philosophical view of sacrifice than has yet been achieved, shall bring out clearly, fully, and in "rigid outline" (*pace* Dr. Westcott) the great purpose of this Epistle and at the same time make clear its true relation to the worship of the Christian Church.

THE MISSIONARY'S FOUNDATION OF DOCTRINE, with Practical Reflections. By Edward T. Churton, D.D., Bishop of Nassau, author of "The Island Missionary." New York: Thomas Whittaker. 1890. Pp. 299. Price, $2.00.

In a graceful dedication the Bishop of Nassau accounts for his writing such a book as this, by saying: "For a great part of the year I am compelled to be stationary on a little spot much smaller than the Isle of Wight, and my pastoral engagements are neither many, nor, on any account, onerous. Until my colonial life began, I had seldom indeed contemplated the occupation of an author. But it has seemed to me that my own clergy—and possibly missionaries elsewhere—might be helped by the possession of a compact treatise on Catholic doctrines available for their own preparation as teachers and evangelists, especially if to this were added practical reflections bearing on the special conditions under which their ministry is to be fulfilled." The work is indeed a well-arranged and extremely useful compendium of Catholic teaching, written in excellent style by one who is evidently a scholar of no mean attainments and himself thoroughly a "Catholic." After an introductory letter on preaching, the author treats in a lucid and inexpansive method of the Incarnation, the Church Catholic, the Sacraments, Holy Baptism, Confirmation, Holy Communion, Penitence, Holy Matrimony, and a concluding section, with notice of Unction of the Sick. The last chapter is on the subject of "Things after Death."

SELECTED SERMONS OF SCHLEIERMACHER. Translated by Mary F. Wilson. New York: Funk & Wagnalls. 8vo. Pp 451.

A new volume of the "Foreign Biblical Library," brought out by this house. It contains a pretty full biography of a man of note in Germany, who did good service in his day and generation, (1768-1834), and also twenty-seven sermons. These sermons in their English garb, indicate a strong, intellectual grasp, combined with warmth of feeling and deep earnestness. We may note among these, "A Nation's Duty in a War for Freedom" (when Napoleon was making his last desperate effort to regain control of the continent), "On Marriage," "The Prayer of St. Stephen," and "The True Harvest Joy." We do not by any means endorse Schleiermacher's theological position or language on various points, but we are of opinion that careful students will find in the present volume much suggestive and useful matter.

Babyhood for October contains an article on the "Common Disorders of Teething-Time," which the writer, Dr. John Dorning, contends are in most cases not related to the process of teething. "Massage," by Dr. Sarah E. Post, is probably the first popular article that has appeared on this subject. "The Mother's Parliament," "Baby's Wardrobe," "Nursery Problems," and other departments are well represented in the last number of this mothers' magazine. [$1.50 a year or $3.00 with THE LIVING CHURCH.]

"Veni Creator: Thoughts on the Person and Work of the Holy Spirit," by H. C. G. Moule, M. A., is nearly ready for publication by Thomas Whittaker. The same publisher will also issue a new edition of Bishop Meade's work on the "Bible and the Classics," with a prefactory note explaining its reissue.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

HEALTH FOR LITTLE FOLKS. Authorized Physiology Series, No. 1. New York, Cincinnati, and Chicago: American Book Co.

AN OLD CHATEAU. By Katherine S. Macquoid. New York: Harper Bros. Price 35 cents.

THE BLIND MEN AND THE DEVIL. By Phineas. Boston: Lee & Shepard Price 50 cents.

CHILDREN OF GIBEON. By Walter Besant. New York: Harper Bros. Price 50 cents.

THREE MILLIONS; or, The Way of the World. By Wm. T. Adams (Oliver Optic). Boston: Lee & Shepard. Price 50 cents.

THE ENTAILED HAT. By Geo. Alfred Townsend—"Gath." New York: Harper Bros. Price 50 cents.

HOW "THE WAY" WAS PREPARED; or, The Rev. Calvin Fairbank during Slavery Times. A stirring record. Chicago: Patriotic Publishing Co. Price $1.25, cloth.

LORD CLIVE. By Colonel Sir Charles Wilson. English Men of Action Series. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 60 cents.

THE TAKING OF LOUISBURG, 1745. By Samuel Adams Drake. Decisive Events in American History. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: S. A. Maxwell & Co. Price 50 cents.

WINDOW GARDENING NOTES.

In the hope that some of the readers of our magazine, whose lot is cast in the town and who have never tried to realize with how little trouble they can brighten up their homes with nature's choicest gifts, may be induced to bestow some attention to the subject of window gardening, it is proposed to give occasionally some simple hints as to the raising of a few plants that are easy of cultivation. As the season for bulbs is drawing on, and as they are more suitable than any other plants for this purpose, this paper will be confined to the enumeration of a few that can be most easily grown, and hints as to their cultivation. First and foremost stands the hyacinth. Procure at once a few bulbs of the Roman hyacinth for early blooming, and others to flower a few months later. Get some 6 inch pots, put a good layer of broken crocks for drainage, then fill the pot up to about three inches from the top with moist earth, and spread about half an inch of silver sand on the surface, then press the bulb, one large one or from three to five small ones, gently into the sand, and sprinkle a little over it; fill up the pot with earth to about half an inch from the top, pressing it firmly down. Place the pot in a cool place away from the light, and out of doors if possible, but where there will be no danger of early frost. Give no water until growth has begun, then keep the earth just moist. If it has become very dry, submerge the pot in a pail of water for about 10 minutes. When the stem rises, the pot should be brought to the light and into a higher temperature, but it is better not to exceed 55 degrees. The same plan may be adopted in the potting of all bulbs. Those that are specially recommended are the following: Tulips, crocuses, yellow and purple; snowdrops (though they are not quite so easy to manage); narcissus, Roman (very early paper-white, and *poeticus ornatus*; and *scilla siberica*, and *chiondoxa lucilioe*, both lovely bright blue. And those who are a little more ambitious may purchase a bulb of the magnificent *lilium auratum*, which is equally easy of cultivation, but requires an eight inch pot, and grows to the height of four or five ft; or they might try the *lilium Harisii*, pure white, which does not grow so high as the other. All these bulbs would amply repay the small amount of trouble spent upon their cultivation.—*The Standard Bearer.*

WANTED:

A man, woman, or youth in every parish in the United States and Canada, to canvass for THE LIVING CHURCH, and to act as permanent local agent in the interests of this journal. Liberal remuneration is offered. Energetic agents can make large profits. In addition to large commissions, special prizes are offered which will be within the reach of all, even of those who secure but one subscriber Applications must be accompanied by a letter of recommendation from the pastor, Sunday school superintendent, or some other responsible person. As only one agent can be accepted in any parish and only three months can be allowed in the competition for prizes, action should be prompt. Particulars will be forwarded to all who desire further information; address THE LIVING CHURCH, Chicago.

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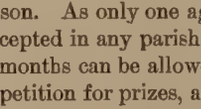

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THE HOUSEHOLD.

HYMNS FOR THE HOLY DAYS.

ST. SIMON AND ST. JUDE.

BY THE REV. J. ANKETELL.

"The Spirit of Truth, which proceedeth from the Father."—*St. John xv: 26.*

From the Father forth proceeding,
Christ, Thy Spirit send,
All our steps to glory leading,
Heavenly Friend!

On the Apostles' firm foundation,
Christ, true Corner-stone,
Join us, heirs of Thy salvation,
All as one.

Let Thy Spirit's blest indwelling,
Fill our hearts with love;
Let Him, doubt and fear dispelling,
Care remove.

That with Simon's holy fervor
We, the Faith defend;
Each, a faithful son and server,
Thee attend.

That like Jude we seek Thy glory,
To the world not given,
Keep Thy truth and tell Thy story,
Lord of Heaven!

From the Father forth proceeding,
Christ, Thy Spirit send.
Onward, upward, heavenward leading
To the end.

MR. GLADSTONE'S rule against Sunday travelling placed him in a rather inconvenient position when, at one time, the Queen took to inviting him to dine and sleep at Windsor on Saturday night, and did not extend her invitation over Sunday. When this occurred, Mr. Gladstone used to remove himself on Sunday from the castle to the deanery, and remain till Monday as the guest of Dean Wellesley. This came to the Queen's ears, and a more considerate arrangement was adopted.

A CORRESPONDENT, writing to *The Manchester Guardian*, says it is somewhat curious that whilst so many references have recently been made to Newman's "Lead, kindly Light," his verses beginning, "Time was I shrank from what was right," should have escaped observation. It is said that they really originated the Oxford Movement. They were written on his return from Zante and Corfu.

Time was I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

So, when my Saviour calls, I rise
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

I step, I mount where He has led;
Men count my haltings o'er;
I know them, yet, though self I dread,
I love His precepts more.

ON the last cruise of the New York pilot-boat, "Edmund Blunt," when it was seventy miles southeast of Sandy Hook lightship, a carrier pigeon settled on the foremast rigging. The boatkeeper climbed up and brought the weary traveler to the deck, where he was given a drink of water and a saucerful of hot bread and milk, and then tucked away to rest in a box half full of soft flannel rags. There is nothing about the bird to identify it but a silver band about one leg, on which is engraved "27-29 H.," and the pilots have become so fond of their find that they hope nobody will turn up as its owner.

JUDITH.

BY EVELYN RAYMOND.

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CHAPTER II.—ANGELA.

"Mama! Mama! Angela's come!
"Wife, the little woman's here!"

There was unmistakable rejoicing in the voices which summoned Mrs. Morrow from her bread-moulding to welcome home her eldest-born.

"Mother!"

"My child! Thank God to have you again!"

Plain at a glance, how like they were, in character if not in face. What one was now, the other would be at fifty; and though each was feeling the same deep delight which set the children in riotous commotion, and the stout father to puffing and fussing about in an unconscious effort to do something out of the common, these two did naught but sit down in close hand-clasp for a moment, and smile placidly into the answering eyes.

All was well! Satisfied with the story the girl's pure glances told, the mother returned to her kitchen, and the daughter, gathering up her parcels, departed to her own room.

But not alone. Children swarmed above and about her, chattering and uttering the unintelligible cries of young hilarity.

"Des see my bu'ful wag-gin, sisser Ang-wa!"

"An' our 'ittle 'ellow chitten's dot a chitten!"

"My eye! Aint the new 'Dominie' a stunner, though!"

"Es, Ang-wa. He wea's c'ose, he does."

"Wears clothes? Of course, small silly!" said the sister, throwing off her jacket and picking up the toddler.

"She means something long and draggy. He's awful long, too. Looks like a great black spook," explained Rupert.

"His cassock, I suppose you mean. Old Dr. Darby never wore one. I remember, though, most clergymen do. But the experience of the Morrow family has not been wide. I feel quite a travelled member, after a whole winter in town! But—do papa and mama like him?"

"Mama says—let me see!" conscientious Jenny considered for a moment. "Mama said to Mrs. Bradner that she was sure if the people would support him by their sympathy and co—co—something, he would do a great work."

Angela turned from twisting up her hair to smile brightly upon the little girl.

"That was well repeated, dear. If every one were so careful about what they quote, there would be less trouble made."

Jenny's practical heart glowed delightfully. She could not have expressed it in words, but wherever Angela was, there was—comfort.

"You bet it is jolly to have you home again!" cried Rupert, springing upon the white bed, and clasping the sunny head in his rough embrace.

"Is it, dear? Then I am very glad; and I——"

"Positively no sermon to-night!"

"Very well; only you must carry small Marion down stairs—for punishment."

Though she smiled as she glanced at the prints of his shoes on the counterpane, Rupert felt more penitent than if she had frowned.

Judith had dubbed the Morrow household and their home, "Goody-humdrum;" but she might have changed her opinion had she looked in upon them at supper that night.

Though the mother wore her accustomed plain gown, and the jolly warden had retained his comfortable "cardigan," there seemed a new air of refinement and happiness over the place. It were as if light radiated from Angela's golden head, with its shining braids and curling tendrils, as tranquility did from her tender smile and sweet content.

In the little town of Enderby, newcomers, whatever their station, were always a feature to be discussed. Naturally, then, the family at the rectory came in for their share of attention.

"There's a girl among them, dear, about your own age. I think she might be a most desirable companion for you if—she will."

"Will? Is she not apt to be, then?"

"I cannot tell. She is a strange creature, different from any of my brood." The mother's fond eye swept her flock, complacently.

Her husband laughed.

"Say it out, wife! There's nobody just as good as a Morrow, you know! Regular born Churchmen, saying their catechism afore they're out o' cradle, an' English sound sense at t' bottom!"

"English appetites, too, Popsy," added Rupert; "I'll trouble you, please, for some more of the beef."

"But how different, mother?

"She will not go near the Sunday school, says if she did she would teach 'Mother Goose' or 'Æsop's Fables;' often gets up and goes out of church when her brother begins to preach; does all manner of queer things."

"Perhaps, she has to in self-defence. Is he tiresome?"

"No. On the contrary—decidedly. You are sure to like his sermons."

"Mother, I never heard you say so much about any one before, that was not in praise. Don't you like Miss Dunning?"

"Yes. That is what perplexes me. She makes everybody like her; even fault-finding Mr. Cornell considers her a wonderful girl. Yet she does nothing which in her position she should do, and fascinating as she is, I fear her influence over you, should you be thrown much together. That is why I speak plainly, to put you on your guard—if need be."

"Tut, woman!" spoke up Daniel Morrow, a bit resentfully. "Never feel no fear about t' lass here. She's no wishy-washy stuff to be moulded by a stranger. An' don't be hard on t' young creature at t' manse. She'll astound us all yet, I'm thinking, by a goodness out o' common. It's the 'Dominie' I'd have changed, if either; an' a bit more enjoyment o' the Lord's blessed world waked up in his cold veins."

"Well, well, we have said too much, both of us."

Indeed the children were listening open-eyed to a frankness of opinion not common in their hearing.

"And go along with Angela, father, and take the bass solo in that new *Te Deum* we're to have next Sunday. This is the evening for choir-practice."

The warden was nothing loath. Of all the good things life offered him, not the least was music. He had a powerful voice which he used with all his heart, and that was so joyously infectious that none remembered any lack of skill.

He would sing well that night! With Angela back in her old place at the organ, smiling her sympathetic pleasure upon him, and in her rich contralto taking up the refrain, whenever he should lay it down.

More than one villager looked out of the window, as they passed by in the waning sunset of a fair June evening, and cried joyfully to a house-mate: "Angela Morrow's home again!" or "There comes Angela with her father! How glad he looks!"

For the girl born and bred among them had no doubtful opinion expressed concerning her.

Simple, unaffected, tender, pure, and true, why, she was what she had been from a baby, their own Angela! like whom there had been no other since the world began, nor ever would be.

Naturally, then, the singers' progress down the little street, near whose end the church spire rose, was slow, but never tedious, since one and another must needs shake hands with the returned favorite, and bid her heartfelt "Welcome home!"

From entering one tiny cottage the girl could not be dissuaded.

"Just for a moment, Papa, dear." 'A woman's moment," he muttered in assumed displeasure.

Within a bare but pleasant chamber, sat a lad, whose fine, intellectual head crowned a body strangely and sadly in contrast. His poor, withered and distorted limbs just now were in a vise-like frame of straps and iron, cruel to see upon any mortal, much more a child; yet kind, the sufferer felt, in the hope it held of better days.

The dark eyes were brave in their outlook upon his narrow life, and as the door opened, became suffused with happiness. The gesture with which he extended his shrunken hands was eloquent of feeling.

Angela clasped them tenderly and bent to leave a kiss upon the noble brow.

"How good to come so soon! I was counting the hours until to-morrow. Then I thought it would be safe to look for you."

"Did my Spartan think I could sleep without knowing how he fared?"

Allan's lips quivered. Pain he could endure without flinching; pleasure and sympathy unmanned him.

"The doctor says there is improvement. See?" He lifted one poor limb a little way.

"Splendid! And Allan, I have such treasures for you! To-morrow at two, I will be here, God willing, and what a time we'll have! Now, Papa is waiting, and I must go. It is'nt 'good-bye' this time, dear, only good-night."

She laid a bunch of roses on his breast and brightly smiling, vanished. To the cripple it had been an angel's visit.

"Not long was it, Papa?"

They turned in for a moment to the store which was post-office as well, and came out thence into a gathering crowd such as a moment's notice of excitement always brings.

In the midst stood Judith Dunning, flushed with anger, her eyes ablaze with the indignation which possessed her.

By his collar she held the great dog without whom she rarely stirred abroad, and who appeared quite as disturbed as his mistress.

"You coward! You shall not touch him!"

"Shoot him! He's dangerous!"

"I seen him jump on ye, Alick; did he bite?"

A white-bearded man, who was still not old enough to have learned self-control, upraised a heavy iron bar above the magnificent animal, whom his mistress suddenly protected by flinging herself between him and his assailant. But at the risk of her own safety, for cruel would have been the hurt had the weapon done its work.

Instead, it was gripped and held in mid-air by the strong arm of Daniel Morrow.

"Hold there! Have you lost your senses? Making a brute of yourself!"

"I'll teach your snivelling parson to keep such a brute as that! Let me go, I say!"

The bar, secured, was tossed into the street.

The knot of wood-men, mountaineers all, who had stopped for a bit of chat and to "hear the news" before they climbed to their isolated homes, closed about their comrade, as Morrow ordered: "You, Simpson, take care of this fellow."

Then turning: "Here, child, we'll walk home with you, and you can explain, if you like. Oh! this is Angela, Miss Dunning."

The crowd dispersed. Still trembling with excitement, and still clinging desperately to Dan's strong collar, Judith, for the first time, became conscious of another woman's presence. With the bird-like motion of the head, and her sudden scrutinizing glance, she curtly acknowledged the introduction.

"I came for the evening mail. I must go in and get it."

"No, lass," interposed the warden; "better not to be stared at. You go, daughter. We are on our way to choir meeting."

As they walked onward, without further question, Judith abruptly explained: "Those loafers were there when I passed by to market. They began teasing Dan and commenting upon me then, and they repeated it when I came back. That old ruffian snapped his fingers and whistled, and the dog thought he meant a frolic, jumped up on him and licked his face. Then he caught up the thing they fasten shutters with, and struck my splendid fellow! Not but *once*, though!"

Her small white teeth set hard, and her red lips curled scornfully. Angela regarded it the most beautiful, as the most wrathful, face she had ever seen.

They parted at the glebe gate.

"Good-night," she said gently, "and forget the trouble."

Dan approached, she moved away. He might be a "puppy," as they said, but he was so very big! Judith observed the motion.

"Good-night," she said coldly; then turned to thank the warden with a world of gratitude in her expressive eyes.

(To be continued.)

THE conditions of success are these: First, work; second, concentration; third, fitness. Labor is the genius which changes the ugliness of the world into beauty, that turns the greatest curse into a blessing.

A CHOIR EXCURSION.

Here is a synopsis of Grace church, (Chicago), choir excursion, gleaned from *The Visitor:*

On Friday, August 8th, the steamer "Lawrence" was freighted with about 70 choir boys and men, and friends, all of course under the conduct of Mr. Roney, who is possibly never more "at home," than when "on the road," or *en voyage* on a musical errand. The destination is Mackinac, which after the usual "ups and downs" of a stormy episode, is duly reached on Monday morning. Here is quite a voyage, going and coming, for these youngsters.

Monday was occupied in pitching tents, getting all things in order, and settling down. The tents were pitched on a beautiful sunny slope, adjoining the Mission House hotel, in face of as lovely a stretch of land and water as can be found in America. The boys, (about forty), occupied one large tent, which, to the ignorant outsider, must have given the impression of a small circus. Each had a cot, and Major Smith, the commandant of the Fort, who proved himself one of the very best friends the choir ever had, sent down a large army stove, which kept everybody warm during the cold nights so common on the island. Some of the ladies and all of the men were in tents on either side. Some of the party, including the rector, had rooms in the Mission House. The meals were provided there for the "grown people" and the boys were accommodated in a neighboring boarding-house. The parish may not know that the boys have been formed into a military company, are uniformed, and have been presented by Mr. Roney with muskets, and they have been carefully drilled.

Everything as far as the boys were concerned was conducted in true military style. At 6 the "*reveille*," then a drill, then breakfast, then Morning Prayer. This was a very attractive feature. There is an old disused Presbyterian chapel, untenanted for fifty years, on the camp ground, and this was made use of. Mr. Roney took up a good organ with him, and the old chapel re-echoed each morning with the well-loved chants and hymns of our dear liturgy! The house was always crowded, large numbers of people greatly enjoying this opportunity of worship. After prayers, steady work at singing for an hour or more, and then all dispersed for pleasure. Sails, drives, drills, football, tennis, walks, base ball games, bicycle riding, filled up the day, and at 9:30, "taps" were played, and in a few minutes the big tent was as still as the graves which stretched around it, and the tired but happy boys were asleep, while their watchful and anxious choirmaster drew his only free breath during the twenty-four hours. On Sunday, the 17th, was held the "out-door service," which is always such an interesting event in the encampment. A spot had been chosen in the heart of a glorious forest; an altar and cross, fashioned from the fresh cedar and white immortelles, set up, and all around, the ground cleared of underbrush. Again did the commandant of the fort lend most efficient service, put up tents for the robing-rooms, and furnished a detail of soldiers to keep order. It was a lovely sight. In and out among the over-arching trees moved the white-robed procession, headed by "Albert" with his glittering cross. It was a natural amphitheatre, and all around on the hill-side the people sat, as in the Scripture lesson which was read, "on the green grass in companies of fifty and a hundred." The music rose and fell through the leafy arches and the rector preached on the glory and the beauty of this world of God. The recessional was "In the Light of God," and as the last notes died away, with the sun just sinking, and flecking the forest aisles with glorious patterns, nothing could exceed the impressiveness of the scene. The offertory was for the support of the Episcopal church in Mackinac, and amounted to $73.

On Monday evening, in the dining-room of the Grand Hotel, the choir gave a concert to help with their expenses, which are of course very heavy even with all the choirmaster's wonderful management. Although it poured a steady stream, and was as cold and bleak as the middle of November, there were over 600 people present, and the net receipts were over $400. After the music which carried all by storm, the boys gave an exhibition drill, which reflected immense credit on them and their instructor, Mr. Whitehead. On Tuesday, Mr. John Cudady took the whole choir party for a sail on the "Idler." In the evening the choir gave a fine display of fire-works on the green slope in front of their tents. Wednesday was devoted to a visit to the United States war ship Michigan, which was in harbor, and in the afternoon to field sports, the prizes for which were furnished by Mr. Palen, of Buffalo, a warm friend of the choir. On Thursday there was an excursion to Bay View and Petoskey. The choir gave a matinee concert in the Auditorium at Bay View, which cleared them about $360, and after a splendid supper at the Arlington took the train back to Mackinac. Friday was devoted to packing up, and on Friday evening at 8, all embarked on the City of Charlevoix. We will draw a veil over the passage, but "all's well that ends well," and in the bright sunshine of Monday, the 25th, with glad hurrahs and happy greetings, all were safely landed in Chicago.

"IN DARKEST AFRICA."

AT a complimentary dinner given to Mr. Stanley, Mr. E. Marston narrated the following incident in reference to "the order of the very first copy" of the great traveller's latest work, "In Darkest Africa":

"A few weeks ago I was wandering over the Downs, near Beachy Head. There I met with an old one-armed shepherd—his right arm had been clipped off close at the shoulder by a thrashing machine when a boy. He was engaged in folding his sheep. I had a little chat with him. I found him to be a very learned man—in his way he was a geologist and botanist, and he knew all about the natural history of his native hills. He knew all about primitive man, the stone age, the bronze age, and the iron age. He had read Persian, Chaldean, and Egyptian history. He knew all about the Pyramids, and the Bible story he had at his finger ends. He took me to his cottage and showed me a very large collection of beautifully arranged flint and stone implements which he had himself collected during the last forty years, and he exhibited a portfolio containing a large number of well-executed drawings by his own left hand, of the weapons he had discovered.

" 'Well,' he said, 'there is one thing I should dearly like to do, and that is to shake that man Stanley by the hand. I prayed for him when he went away, I prayed for him when he left Egypt, and I prayed for him when he was lost, and I knew he would come out all right. I have read all his books and all his letters, and I should dearly have loved to have been with him in that Dark Forest. I long to read his new book, but I am afraid it would cost too much. I wonder if there is any way I could pay for it a bit at a time.'

"I then told him that I knew Stanley, and that I thought it could be arranged. Subsequently I told him that I was Stanley's publisher.

" 'Be you?' says he. 'Look here,' and he took out an old leathern pouch and handed me a sovereign. 'There,' says he, 'I've saved up that, and I hope you will let me pay the rest by degrees.'

"I handed back the sovereign and told him I would take care that he had a copy as soon as it was ready; it would be time enough to pay for it then. The old shepherd added: 'By the way, I hear that Mr. Stanley is going to be married. Well, tell him and Miss Tennant that I wish them both all the happiness that the world can afford them. I shall pray heartily for them both.' I promised, saying that I should be delighted to convey his message to them. I have already done so to Miss Tennant, and (turning to Mr. Stanley) I now do so to you, sir. It will thus be seen that the very first copy ordered of 'In Darkest Africa' was ordered by an old one-armed shepherd on Beachy Head, and I think it is really a remarkable proof of Mr. Stanley's popularity. I may tell you that the old shepherd's name is Stephen Blackmore, a namesake of my respected friend R.D. Blackmore, who, I am glad to know, has honored us with his presence this evening."

LETTERS TO THE EDITOR.

PRAYERS AT "DISCRETION."

To the Editor of The Living Church:

It was my privilege a few Sundays since, to enjoy the ministrations of a priest (not the parish priest) at a small parish. The service consisted of the usual Matins with pontifical accompaniments. Just before the benediction, the priest occupying the position at the north end of the altar, began to read at the following words from the Canon of the Sacred Liturgy: "And we earnestly desire Thy fatherly goodness mercifully to accept this our sacrifice," etc.

Now, I want to know if, in the estimation of THE LIVING CHURCH, such a proceeding can be justified? To be sure, there is a rubric in the office for the Visitation of the Sick which reads: "Here the minister may use any part of the service of this book, which, in his discretion, he shall think convenient to the occasion." But does this rubric apply to every office in the book, and especially to the Eucharistic Office? Is it customarily so understood by the best liturgists? If so, I venture to assert that the vast majority of our people would never have thought it.

Again, admitting that a priest is permitted to use any prayer in the Prayer Book, would he be said to exercise "discretion," presuming he has any, if he should use just before the benediction, *e. g.*, the prayer in the Baptismal Office for the sanctification of the water to the mystical washing away

of sin; or the general prayer for times of war and tumult; or any equally inapplicable deprecation or thanksgiving?

The true *animus* of the matter seems to me to be indicated in the fact that the priest experienced no difficulty or discrepancy in using the prayer indicated when no Eucharistic oblation was made He assumed that the meaning with which theChurch uses those words in the Canon is not the true meaning, that is to say, that the prayer can consistently be used of a sacrifice which is not pre-eminently the Christian's sacrifice of prayer and thanksgiving in the sense of the Canon. If the priest had composed a prayer embodying St. Paul's words without the identical phraseology of the Liturgy, no fault could be found on this score. But he did not; he prayed God "to accept this our sacrifice." Wnat the Church means by "this," every tyro in Liturgiology knows, and the utter inapplicability is obvious.

W. H. H.

PUSEY AND LIDDON ON CONFESSION.

To the Editor of The Living Church:

The following letters from the late Dr. Pusey and Canon Liddon, are particularly interesting at this time when we are mourning the loss of England's greatest preacher, and are, I think, worth republishing on this side of the water.

Dr. Pusey's letter shows how moderate his views were in regard to confession, in comparison with some who call themselves his followers. And I think the advice of both divines in regard to joining in the worship of the Roman Catholic Church in England quite as applicable to America, and not wholly unnecessary here. I know of a clergyman who attended a Roman mass on a holy day, the past summer, because there was no Celebration in the parish church. GIDEON J. BURTON.

Philadelphia.

CHRIST CHURCH, OXFORD, Aug. 19, 1878.

MY DEAR MR. TUGMAN: — An English clergyman would do very unjustifiably if he ventured to tell communicants that he would rather they (the communicants) did not go to Communion unless they had first been to private confession.

I hope that such a case (which I fear from your letter must have happened) is very insulated. Such things make it impossible to defend the new school as a body. It is beyond Roman doctrine. For even the Romans do not confess of necessity before each Communion. There are hundreds of thousands of pious English communicants who never felt any occasion for confession, and God only can tell who is nearest to Him—those who use it or those who do not.

I cannot conceive how any English clergyman can say such things.

2. It is quite wrong for any member of the Church of England to worship in Roman churches in England. God bless you.—Yours most faithfully,

E. B. PUSEY.

3, AMEN-COURT, E.C., Aug. 19, 1878.

DEAR SIR:—The Church of England offers the relief of confession before Communion to those whose consciences tell them they need it. This gives no authority to the clergy for insisting on confession as a necessity before Communion. If a clergyman expresses a wish that people would use confession, it does not necessarily follow, I suppose, that he says that they must use it. Everything indeed turns upon the exact language which is employed; but the line between the offer of confession if felt to be needed, and the compulsory enforcement of it, is plain enough. The latter is the system of the Roman Church; but a clergyman may say that he thinks confession a good thing before Communion, without saying that it is a *sine qua non*. It is, as I have said, a question of the terms employed.

Certainly I do think it schismatical to join Roman Catholic worship in England. It is impossible to do so without denying by implication that the English bishops have a true jurisdiction from Christ our Lord; I think the existence of R. C. worship is a contradiction of that claim.—Yours very faithfully, H. P. LIDDON.

[We subjoin a letter on the same subject, which has just been published by Messrs. Pott & Co.—ED. L. C.]

CHRIST CHURCH, OXFORD, March, 1883.

MY DEAR——: The question of private confession is left by our Prayer Book to the decision of the individual conscience, and it is difficult for any other person to settle, because it must be settled in view of a spiritual history known only to the soul itself, and to God.

I have myself used confession whenever I have needed it ever since 1847, and have never regretted it. I think it braces the soul as nothing else does, while the absolution that follows is a more direct and peremptory application of the absolving power left by Our Lord to His Church than the more general formulæ of the daily and Communion services.

I have felt too as regards my own case, that Bishop Butler's general doctrine about the "safer" course in questions of conduct, points distinctly to the practice.

Perhaps, too, it ought to be considered that there is some risk in giving up any religious practice which has once been adopted.

In saying this, I do not forget that confession is medicine and not food, and is to be used when needed, and not as merely a matter of periodical propriety, when the conscience feels that no need exists. But there is risk when a person has once used confession, in neglecting to use it if the conscience suggests it.

I have a true affection for ——, whose language you quote, but should doubt whether he has ever used confession in his life, and when this is the case, a man can only look at the question from one side, and make *a priori* guesses as to what may happen in a contingency of which he has no practical knowledge.

Notwithstanding the finiteness and imperfections of the earthly minister, and the omniscience and tenderness of our great High Priest in heaven, the former does, by Christ's commission, help us, if we will, to repent and make a great moral effort which is not made so easily when we are alone.

If you rightly quote the language, it seems to suggest that the earthly priest is in place of the heavenly, whereas, if he does his duty, he leads us up to Him.

I am, dear ——,

Ever yours,

H. P. LIDDON.

OPINIONS OF THE PRESS.

The Andover Review.

STRIKES AND THE STATE.—One part of its present duty is to afford such protection to corporations when their business is threatened or violently interrupted that they will not resort to dangerous means of self-protection. The State ought to make the employment of agencies like Pinkerton's detectives entirely unnecessary. Nothing but harm can come from such use of police power by corporations. The State cannot afford to allow such an assumption of its own functions. Another part of its present duty is to prevent conspiracies against legitimate public business. Such an official suggestion as that of Mr. Powderly to Mr. Lee, under date of August 6, to the effect that preparations should be made for a strike in 1892, the presidential year, or in 1893 the year of the World's Fair, "so that they will be as one man when these years come," ought to be made an indictable offence. Nothing can be so dangerous to the body politic as the reckless plottings of secret organizations. If labor organizations are to be recognized, as we believe that they ought to be, this element of danger must be eliminated, if not by the good sense of their members, by the resolute purpose of the State. And still another part of the present duty of the State is the protection of unorganized labor. Non-union men have rights which not only corporations, but the State, is bound to respect. And whenever labor organizations make it a condition of return to peaceful work that non-union men shall be discharged or refused employment, these men ought to find that the State is able to guarantee them that first of all rights—the right to work.

The Churchman.

HASTY MARRIAGES.—The Supreme Court of Minnesota has done yeoman's service to the cause of good law and good morals by a decision refusing a petition for divorce on the ground of "klepto-mania," in the wife, with the aggravation that the infirmity was "known to her and to her friends before the marriage, and concealed by them" from the husband. The decision holds that the form of insanity alleged does not affect the reason or cloud the understanding to the extent of rendering the victim incapable of comprehending the nature and obligation of the marital contract; and that the fraud of "concealment" by one of the party in respect of traits or defects of character, habits, temper, reputation, bodily health, and the like is not sufficient ground for annulling a marriage. "The parties must take the burden of informing themselves, by acquaintance and satisfactory inquiry, before entering into a contract of the first importance to themselves and to society in general." This is a lusty blow struck at hasty marriages, which are the cause of most divorce suits, and an enforcement of the old maxim of the common law, "Let the buyer take care" in the adjudications of the "civil contract" of marriage. This is a way-mark of progress in the cause of marriage law which must be hailed with satisfaction by all good moralists. Every such decision strengthens the hands of the Church in her efforts to uphold the sanctity of the marriage bond and to antagonize divorce.

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THE KINDERGARTEN, Chicago, for October, contains an unusually attractive table of contents. The "Systematic Science Lessons" will be welcomed by all primary teachers, as will also the "Typical Lessons." The Primary Sunday School Lessons" prove that elementary truths can be comprehended and made attractive to the very youngest.

Every systematic housekeeper keeps Dr. Bull's Cough Syrup on hand. Price 25 cents.

For pain in the joints, rheumatism, and gout, Salvation Oil has no equal. Price 25 cents.

The great Dr. Boerhaave left three directions for preserving the health—keep the feet warm, the head cool, and the bowels open. Had he practised in our day, he might have added: and purify the blood with Ayer's Sarsaparilla; for he certainly would consider it the best.

THE KNABE PIANO.

EXECUTIVE MANSION, SPRINGFIELD, ILL.
The elegant Concert Grand Piano, recently purchased of Messrs. William Knabe & Co. for the Executive Mansion, is proving satisfactory in every respect to myself and friends. It possesses great sweetness and evenness of tone, as well as volume and brilliancy—in fact, it is all that can be desired in such an instrument.
Sincerely yours,
MRS. J. W. FIFER.

Messrs. William Knabe & Co. also supplied the White House and the Gubernatorial Mansions of Maryland, Pennsylvania, Virginia, Georgia, and the Governor Generals of Canada with their magnificent instruments.

BORN ON A CANAL BOAT.

I was born on a canal boat in South-western Ohio, and might have been ignorant as the rest of humanity, had it not been for two or three old women down in that section who took me under their wing, and made a man of me before I fell into the wicked ways of Chicago's four hundred.

My father was a grocery-keeper at Eaton, Ohio, and during the dull season ran a canal boat, which accounts for my being born while my father and mother were on the move. I was unusually large, but my father said that my size would come handy later on, and sure enough it did, for in the spring before he would start for the tow-path, he would pack up all his chickens, butter, ducks, geese, eggs, veal, hay, grain, wool, hides, potatoes, fruits, in fact everything in the produce line he had in his grocery, and shipped it to Summers, Morrison & Co., 174 S. Water St., Chicago, and as it made such a load, he was always feeling uneasy until Uncle Sam would hand him Summers, Morrison & Co.'s check for the full amount at the highest market price. So he said he would make use of my size, and send me to Chicago with the load each spring, and I might learn some city ways. I shall never forget the scene which struck my eyes one Saturday morning when a policeman told me I was on S. Water St. Wagons, horses, men, women, arabs, and produce, rolled into one. I inquired for Summers, Morrison & Co., and a policeman pointed it out. I was less than half a block away, yet the jam was so great that it took me a long time to reach the door. Another fellow who was trying to get in at the same time, said that it was no wonder there was such a jam as this firm does hundreds of thousands of dollars worth of business. When I finally got inside, and introduced myself, one of the firm said that they had received the entire contents of our grocery an hour before; that it had all been sold, and a check mailed to my father, but Mr. Morrison remarked, one of the geese died, and he looked down at my feet. I was bare-foot, and been tramping around in the swamps along the canal until I had become web-footed, and he added quickly that he might substitute me for the dead goose. I said nothing, but sampled the grapes and peaches. He asked me if we raised no corn, as there was none in the consignment. I told him that we had shipped corn, but that it was so mixed with other things, that he did not notice it. I told him that what we fed to the geese made feathers, and what we fed the hogs made meat; that to the sheep made wool, that to the cows made butter, and that to the chickens made eggs. Then every person laughed, and I do not know to this day what made them laugh.

Eaton is a considerable distance from Chicago, but the higher prices we obtained for our produce here paid better than selling it at the home market. I spent a very pleasant half hour with Mr. Summers the other day, talking over old times. Their business has greatly increased now, resulting from the honest dealing with their customers. They still hold forth at the old stand.

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THE CARE OF GOLDFISH.

Authorities differ greatly in regard to the goldfish. There are those who maintain that it can stand almost any change of temperature; and instances have been recorded in which a goldfish found frozen in a solid piece of ice has so far recovered, on being gradually thawed, as to swim about a pond again as though nothing had happened. But hardy as, in its natural state, one of these little creatures may be, experience has proved that once transplanted to aquarium or globe, much of this vigor is lost. It then becomes sensitive to almost any change. Too much sun or heat of any kind will kill it, and during a thunder-storm, a globe must be removed from the window, and the water changed almost immediately.

Not only after a storm, but every day as well, the water in the globe should be changed. While doing this, the fish should be carefully removed with the hand and placed in a basin of water, a net being apt to injure the scales, and so destroy their brilliancy of color. While in the basin, and the fish should remain there for half an hour in order that the globe may be thoroughly cleansed, they may be fed with bread crumbs or biscuit. In this way the danger of having the water in the globe made impure by the bread becoming sour is avoided.

It is altogether wrong to suppose that the water of the globe supplies all the nourishment necessary to goldfish. It must have something to eat once every day. It is quite satisfied with bits of bread and biscuit, though it is wise occasionally to vary this with duck-weed, lemma, aquatic plants, and small fry.

A branch of box ought to be placed in every globe, against which a fish may rub and so rid itself of the slime that collects and clogs its gills. The globes should be large enough to allow free movement to the fish. In a globe of twelve inches in diameter, only two fish, each of four or five inches in length, can live comfortably. For three fish of that size, the globe should be at least sixteen inches in diameter. A wide-mouthed globe is by all means best, and a square or oblong tank is best of all. Efforts should be made to introduce a small jet of water into the globe or tank, thereby introducing a constant supply of fresh air, without which no fish can keep well; for water has the power to absorb a given amount of atmospheric air, and a current of fresh water is in reality then a current of fresh air. Without this air no fish can live. One that is healthy has power in its gills to extract this air while under the surface of the water. A sure indication of disease in a fish is its constantly rising to the surface to breathe.

Another system of disease is the languid undulating movement of the fish, the loss of brilliancy in color, and the lying motionless at the bottom of the globe. Such fish should be immediately removed from their fellows, and placed in a basin of fresh running water. Generally a few days will effect a cure.

Keep the globe not more than four-fifths filled with water. Let it stand in the coolest part of the room, near an open window. Protect it from the sun. Of all things, have plenty of pure water and room.

In purchasing fish, the greatest care should be taken, not only in regard to their being absolutely healthy, but also that no fish from different localities should be compelled to live together; for fish, like almost all animals, dislike outsiders. The oldest inhabitant will always hunt a stranger, sometimes even to death, just as one that is strong will destroy another that is sick.

In 1691, the first goldfish from China arrived in England. Now they are found everywhere; even in Portugal they abound so largely that yearly importations take place. When well cared for, as at Hampton Court, they grow to an enormous size. —*Harper's Young People.*

A PHYSICIAN in charge of a well-known asylum for the insane, recently said: "There is one infallible test either for the approach or presence of lunacy. If the person whose case is being examined is seen to make no use of his thumb, if he lets it stand out at right angles from the hand, and employs it neither in salutation, writing, nor any other manual exercise, you may set it down for a fact that that person's mental balance is gone. He or she may converse intelligently, may in every respect be guarding the secret of a mind diseased with the utmost care and cunning, but the tell-tale thumb will infallibly betray the lurking madness which is concealed behind a plausible demeanor".—*Philadelphia North American.*

STARCHY FOOD IN SICKNESS.—Dr. N. Butiagin has found that the strength of the saliva is very much reduced in sickness and debility. If, however, starches are cooked a long time, their digestibility is greatly increased, and will compensate for the weakened saliva. Starchy foods must be cooked three or four times as long for an invalid as for a person in health.—*Drugg. Circular.*

NOVEMBER HARPER'S MAGAZINE NOVEMBER

A LEADING attraction in this number is an article, entitled "**Our Italy**," by CHARLES DUDLEY WARNER—the first of a short series of richly illustrated papers on Southern California. THEODORE CHILD continues his articles on **South America**, describing in his usual brilliant style the results of his recent observations in "**Urban and Commercial Chili.**" This paper, like those which preceded it, is fully illustrated with drawings by leading American artists. An interesting description of "**Der Meistertrunk: the Festival Play of Rothenburg,**" with illustrations from drawings by OTTO WALTER BECK, is contributed by E.W. MEALEY. LAFCADIO HEARN relates, in his characteristic manner, the narrative of "**A Winter Journey to Japan.**" Professor W. M. SLOANE contributes an article on "**Princeton University;**" and S. H. M. BYERS one on "**Switzerland and the Swiss.**" The fiction of the number includes "**A Halloween Wraith,**" by WILLIAM BLACK, illustrated by W. SMALL; "**Madrilène; or, the Festival of the Dead,**" by GRACE KING; and other short stories. The concluding instalment appears of DAUDET'S "**Port Tarascon: The Last Adventures of the Illustrious Tartarin,**" with the usual number of illustrations by distinguished French artists. A poem, entitled "**The Quaker Lady,**" is contributed by Dr. S. WEIR MITCHELL, with numerous illustrations by HOWARD PYLE. Among the short poems are "**Too Late,**" by JULIAN HAWTHORNE; "**In November,**" by ARCHIBALD LAMPMAN; "**The World Runs On,**" by ROSE HAWTHORNE LATHROP; "**On Waking from a Dreamless Sleep,**" by ANNIE FIELDS. The usual Editorial Departments conducted by GEORGE WILLIAM CURTIS, WILLIAM DEAN HOWELLS, and CHARLES DUDLEY WARNER.

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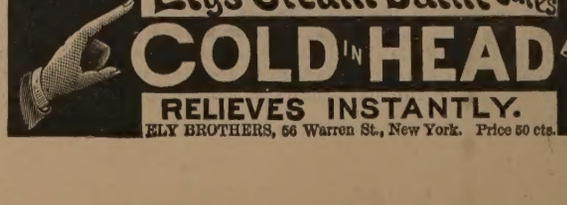
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